Evangelical Christendom.

JANUARY, 1886.

THE MONTH.

We have to call the attention of our readers to the arrangements which have been made for the observance of the Week of Prayer in the Metropolis. The West-end meetings, convened by the Council of the Alliance, will be held daily in Steinway Hall, Lower Seymour Street, Portman Square, commencing at 11.30 each morning; and will be presided over by Sir W. MacArthur, Major-General Graydon, Mr. George Williams, Sir R. N. Fowler, Mr. Edward Bailey, and Mr. Donald Matheson. The addresses will be delivered by the Ven. Archdeacon Richardson, and the Revs. Dr. Allon, Colmer B. Symes, E. E. Jenkins, Robert Taylor, and Charles Spurgeon, of Greenwich. The South London Branch of the Alliance have arranged for a series of evening meetings to be held at the Metropolitan Tabernacle, and other convenient localities in Brixton, Clapham, Lambeth, and Camberwell. The speakers will be the Revs. J. A. Spurgeon, Hugh Price Hughes, Dr. MacEwan, Dr. Clemance, N. A. Garland, and W. Waters. Other series of meetings will be held at Exeter Hall, Mildmay Park, Conference Hall, the Centenary Hall in Bishopsgate Street, St. Paul's Church Room in Onslow Square, and the Conference Hall in Eccleston Square. The times at which the various meetings will be held are specially announced. The programme of subjects has already been very widely circulated, and as it has been so framed as to present a comprehensive outline of all the great topics suitable for such a season of united prayer, we trust it will be found very serviceable wherever it reaches. If it be made use of in the proper spirit, and the gatherings of believers be guided and sustained by the Holy Ghost in their approaches to the throne of heavenly grace, we may be assured that this season of united supplication will be followed by rich and abundant blessing.

The closing month of the bygone year began in all the excitement of one of the most stubbornly contested and remarkable elections which the country has ever witnessed. It was not a mere political strife, for so many interests were involved that the various churches and Christian men of all shades of opinion felt themselves constrained to take part in the battle. Both ecclesiastical and moral issues were at stake; and, unfortunately, these were so complicated with questions of a different sort that it was impossible to bring each of them to a clear and decisive issue. Now that the election is over, we can see that it has not done very much to cast a steadfast light on the future before us. Some of the men most interested in the work of social reformation have, unfortunately, lost their seats. Sir Wilfrid Lawson,

Mr. W. S. Caine, and Mr. Samuel Smith are among the number. Sir Wilfrid was defeated by a very small majority, and he will be much missed from the House, where his playful humour lent a sparkle to the deep earnestness that lay at the foundation of his character. Mr. S. Smith has supported all philanthropic measures, and been the undaunted opponent of everything that fostered or protected the social corruption which exists among us, and with which it is so hard to deal. Among those who have been returned to Parliament, however, are many men of well-known Christian character, and we trust they will make their influence felt in the counsels of the nation.

The Cambridge Petition for Church Reform has been a noteworthy event. The signatures to it were most influential and very representative, including such names as those of Canon Westcott, Professors Hart, Clark, and Creighton, and the Masters of Trinity and Pembroke. The Petition desires that "advantage may be taken of the revival of public interest in ecclesiastical questions for the authoritative consideration of temperate measures of Church Reform, in order that they may be carried into effect with the least possible delay." Some evils, to which particular reference is made, are the sale of livings, the inequalities of income, and the difficulty of removing criminal or incompetent ministers. The principal point, however, urged in the Petition is the desirability of admitting "laymen of all classes who are *bonâ fide* churchmen to a substantial share in the control of Church affairs." This, it is argued, would do no injury to the hereditary organization of the Church, while it would "enable provision to be made for meeting with greater elasticity the growing needs of the time." A good deal of criticism has been called forth by this Cambridge address to the Archbishops and Bishops, the gist of which seems to be that the reforms indicated in it are very urgent, but that the scheme is not likely to take any very practical shape. The Rev. J. Erskine Clarke, editor of some Church of England periodicals, sums up his remarks by saying that the proposal of the admission of the laity to a substantial share in the control of Church affairs is "as unpractical as it is entirely desirable." We may say that any reform that can be accomplished will be welcomed by all who care for the cause of Christ, whatever may be their opinions on ulterior questions. Unfortunately, however, the difficulties in the way are so great that the prospect of any speedy or extensive reformation is not very bright. The main point of interest is to observe that the need is fairly recognized; and this being done, we may be sure that eventually the proper means of putting things right will be found out and put to use.

We noticed in our last issue the arrangements made for a day of special intercession on behalf of the Missions of all churches of the Anglican communion. In connexion with this, there was a special service at Great St. Mary's, Cambridge, at which addresses were delivered by Canon Westcott and the Rev. A. M. M. Christopher. We may notice further that the 6th of December was observed as a day of special prayer for the Missions connected with the Presbyterian churches. The succeeding Sunday, 13th December, was the "Temperance Sunday" with the Wesleyan Methodists, and arrangements were very extensively made both for special sermons and for great public meetings in connexion with the occasion. The zeal with which the matter has been taken up proves that the Churches will not rest till they have removed the dark blot of intemperance which rests on this country.

The Committee of the London Wesleyan Methodist Mission, at a meeting on the 7th ult., took steps to delimitate a large district in the East-end, and

another south of the Thames, in which the main operations of their proposed mission should be carried on. It is expected that the Rev. Edward Smith will be provided with a congenial sphere of labour in an artisan quarter. Those of our readers who heard Mr. Smith at the Norwich Conference of the Evangelical Alliance, two years ago, will anticipate great success for him in the work in which his heart is so much engaged.

The Baptist Board, representing 140 churches in London and Westminster, have addressed a petition to the Queen, asking for the release of Mr. Stead from prison. At the half-yearly meeting of the London Congregational Union, held on the 8th ult., the Chairman moved a similar resolution, ending with an expression of their desire that the public authorities would display at least as great an activity and zeal in prosecuting and punishing real offenders against public morality as they have displayed in the prosecution of a man whom both judge and jury publicly acknowledged to have been unselfishly labouring to expose and prevent such offences. The resolution was carried with only twelve dissentients. The opinion among the Christian public seems to be that, whatever mistakes Mr. Stead may have made, the prosecution against him was more in the interests of the vicious than of the virtuous. It is certain that the matter will not be permitted to rest till a great deal more has been done to remedy and check the evils which have been exposed.

The speedy termination of the war in Burmah is a matter for which we ought to feel profoundly thankful. The blood of our men has been spared, and we have not shed the blood of others so profusely as has so often happened when we have been drawn into warlike contests. Those who prayed for peace may give thanks that God has answered their prayers. Burmah has been a field of some renown in the story of missionary labours, and we may trust that the service rendered by the English to the subjects of the tyrannical Theebaw will rather tend to the furtherance of the Gospel. As regards China also, which has attracted such special interest of late, the settlement of Upper Burmah may help the cause of missions in that region by providing a new channel of peaceful communication with the interior of the empire.

The so-called Catholic doctrine does not fail to give frequent signs of its development in the Church of England. The Rev. W. Cawley Reid, Rector of Coppenhall, fixed on the notice board of his church a request for prayers for the repose of the soul of the Rev. J. B. Wheeler, a former rector of the parish. In a letter in reply to a correspondent, he says: "I do boldly teach the duty of praying for the departed." To pray for the dead can have any meaning only on the supposition that there is a state of probation after death. It is curious to observe that this idea of a probation after death has been warmly advocated of late on other grounds. It has been contended that a distinct offer of personal salvation must be made to every individual of the human race; if it has not been made here, it must be made hereafter. It is not for us either to speculate or dogmatize beyond what is written. It is better for us to lay it to heart for ourselves, and urge it on others, that "now is the accepted time; behold, now is the day of salvation."

The death of Dr. Howson, Dean of Chester, which took place at Bournemouth on the 15th ult., has caused a feeling of regret among a large circle who knew him by his writings, in addition to the group of his personal acquaintance. The popularity of Dr. Howson in the field of sacred biography has of late years been cast

somewhat into the shade by that of Dr. Farrar. The latter possesses a brilliance of style and a power of picturing forth in words to which the earlier author makes no pretensions. Still, when the "Life and Epistles of St. Paul" appeared, written by the late Dean in conjunction with the Rev. W. J. Conybeare, it was received with very great favour, and we believe it had a great effect in conveying to the general Christian public a vivid picture of the wonderful character and most remarkable career of the great Apostle of the Gentiles. St. Paul remained always a favourite subject with the writer, and his principal work has been followed by a succession of smaller volumes on "The Character of St. Paul," "The Companions of St. Paul," "The Metaphors of St. Paul," etc. Dr. Howson was Principal of the Liverpool Collegiate Institution for several years.

A movement has been set on foot to transfer Hackney College to a new site which has been secured in Finchley Road. By being brought so close to New College, it will enable arrangements to be made for reciprocal help between the two institutions in regard to teaching. Thus greater efficiency may be secured, together with greater economy. Another reason for leaving the present position is that the buildings have grown too small for the number of students, so that several have been obliged to lodge outside, and have thus been deprived of the full advantages of residence. As some other Christian bodies are complaining of the dearth of candidates for the ministry, it is gratifying to know that this does not arise from a universal coldness in regard to the work of the Lord. It is a token of a lukewarm spirit in the churches when few are willing to offer themselves for the task of preaching the Gospel.

In noticing some efforts which had been organized for increasing the income of the London Missionary Society, the annual income was stated in our last issue to be £12,000; the figure ought to have been £113,000, the expenditure being £125,000.

It will be observed from the Proceedings of Council that the Alliance is continuing to press for redress in regard to the two matters connected with religious intolerance in Turkey. The conduct of our own Ambassador at Constantinople has been all that could be desired. It is evident from what is said in the communication from the Turkish Branch of the Alliance, that something more is wanted than the redress of particular instances of persecution when they arise. The Turkish Government should be made to feel that the nations of Europe are resolved that religious liberty shall be not merely promised in words, but really granted to all the Christian subjects of the Porte. The Turkish Government boasts of its toleration to all kinds of religion, but it so acts that Moslems cannot become Christians without exposing themselves to the grossest ill-treatment. The authorities refuse to recognize their conversion, and professing to regard them as Moslems still, deal with them very rigorously and tyrannically. We trust the present movement will help to put the whole question of religious liberty in Turkey on a better basis.

The illness of Mr. Spurgeon is a matter which is much regretted by Christians of every church, and earnest prayers are offered by many far and near for his speedy recovery. Another distinguished Baptist minister has also been ill—namely, the Rev. J. P. Chown, of Bloomsbury Chapel, and has felt himself compelled to send in his resignation of his pastorate. Dr. Parker also was not able to preach during the last month on account of indisposition. Mr. Chown has always been a most ardent advocate of the Temperance cause.

Among the personal changes which have taken place in the Church of England, we may note the appointment of Lord Alwyne Compton, Dean of Worcester, to the Bishopric of Ely. The death has also occurred of Canon Eden, Rector of Aberford and Fellow of Oriel. He was one of the writers in the celebrated series of "Tracts for the Times"—the first exposition of those views of "Catholic" doctrine in the Church of England the development of which since has been so serious.

The French appear to have had more than enough of it both in Madagascar and Tonquin. In the former region peace will probably be fully restored, and on a footing that will preserve the independence of the native Government, which is most desirable in the interests of the people themselves and of the progress of the Gospel among them. The last news from the further East shows what deplorable results have ensued from the high-handed conduct of the French. The College of the Propaganda at Rome have learned that in Cochin China twenty-four thousand Christians had been massacred, and two hundred and twenty-five churches burnt down, besides many other buildings of a religious kind. Among the victims were nine French missionaries and a number of native priests, catechists, etc. Such a wholesale butchery is very much to be deplored, but scarcely excites much surprise. The cause of Christianity is much more likely to be impeded than advanced by unjust wars and deeds of violence.

An interesting letter has appeared in one or two of the English religious journals from the Secretary of the Evangelical Society of France, dealing with the question, "Does the Gospel make progress in France?" The writer (H. Mouron) notices how the late elections, which have been in part a success for the Ultramontanes, have shown what hold religion still keeps on the mind of the people. The Bi-centenary of the Revocation of the Edict of Nantes has also directed public attention strongly towards Protestantism, and excited a good deal of sympathy for its history and institutions. The letter then goes on to detail a number of interesting incidents which have occurred in various parts of France, and which show that the labours of the Evangelical Society are producing spiritual fruit. These are encouraging tokens, and we trust they are the first-fruits of a rich harvest which will soon appear.

It is pleasant to see the wearer of an honoured title treading in the footsteps of one who has bestowed on it a peculiar lustre. On the 17th ult. the Earl of Shaftesbury presided at the meeting of the King Edward Ragged School, of which the late Earl had been President for thirty-nine years. The occasion was specially interesting, because a bust of the late Earl was unveiled, which had been subscribed for by the teachers, children, and friends of the school, the subscriptions ranging in value from a farthing, of which there were several, to a shilling. The bust is an excellent likeness of the Earl as he appeared in his later years.

LITERARY.

The Religious Tract Society has never allowed itself to be distanced by any of its rivals, but has always contrived to keep itself well in front in the race for public favour. While never departing from its fundamental principle of pressing the message of salvation, it has shown a breadth of view and a capacity of resource which have enabled it to appeal with success to people of every class, both young and old, the highly educated and those of moderate attainments. We have had

occasion more than once to speak of the "Present Day Tracts," which have been so remarkably successful. At present we could simply call attention to the yearly volumes of the familiar and favourite periodicals, the *Boy's Own Paper* and the *Girl's Own Paper*, which are profusely illustrated and contain a charming variety of articles. The *Leisure Hour* is the kindred work for older folks, and it would be difficult to find a happier way of occupying leasure time than with a volume like this. The *Sunday at Home* provides the corresponding volume for the holy day, and is, we believe, as it deserves to be, one of the most successful enterprises of the Society. These volumes are among the best for Christmas prizes and Christmas presents, and will, no doubt, be much in request for these purposes. We should mention also the *Child's Companion*, which has grown considerably in size and excellence of illustration since the days when we wore short jackets and repeated Watts' "Divine and Moral Songs" at Sunday-school. The coloured frontispiece of the child asking the old grandmother to bite an apple is most amusing.

Sir Walter Scott brought down his gifted pen to so lowly a task as to write Scottish history in a form fit for children in his well-known "Tales of a Grandfather." Age finds a peculiar pleasure in sympathising with childhood. Dr. Stoughton acknowledges to this in the preface to his new book, "Golden Legends of the Olden Time" (Hodder and Stoughton). These stories, which were prized so highly in the middle ages, have been very much neglected and forgotten in our enlightened and intellectual age; yet, amid a wilderness of rubbish, they contained a great deal that was both touching and useful. Dr. Stoughton has selected a few of the best of them, and related them in an easy and charming style. They will prove interesting and instructive to others than children. The writer justly remarks: "As we read these stories we are struck with the fact that many of them turn upon the subject of self-sacrifice, upon the necessity of taking up the cross if we would be Christ's disciples. This duty, now too much neglected, and then too often misunderstood, is an aspect of Christianity which once arrested attention to a surprising extent. . . . . It will be well for us if we learn to be crucified with Christ after that more excellent way which is taught by the Apostle Paul." The volume, we may add, is choicely got up, and we trust it is not "the last fruit from an old tree."

A very remarkable book from a very remarkable man is "What I Believe," by Count Leor Tolstoi, translated from the Russian by Constantine Popoff (Elliot Stock). We could not do anything like justice to it under the limits of a long article, and shall, therefore, merely confine ourselves to indicating of what nature it is. In the Introduction Count Tolstoi says: "I am five and fifty years old, and, with the exception of the fourteen or fifteen years of my childhood, I have been until recently a 'Nihilist,' in the proper signification of that term. I have not been a Socialist or a Revolutionist, but a Nihilist in the sense of being completely without faith. Five years ago I began to believe in the doctrine of Christ, and in consequence a great change has been wrought in me." Having become profoundly impressed with the Saviour's words concerning the duty of living a life of unselfish toil for the benefit of others, Count Tolstoi has been endeavouring for the last few years to carry out his Master's commands, and has devoted himself to ministering to his fellows. He says: "Christ has revealed to me that love to all men is not only a duty which we must all strive after, but that in it lies true happiness—a happiness as natural to men as it is to children, as He says; and it is innate in all men, till it is destroyed by deceit, error, and temptation. Christ has

not only revealed this to me, but has enumerated in His commandments all the temptations which draw me away from the state of unity, love, and happiness natural to man, and entice me into the snares of wickedness." The principal snares he enumerates are anger, lasciviousness, the taking of an oath, resisting evil by violence, and the distinction we make between our own and foreign nations. On all these points the writer enlarges with the earnestness of a soul filled and dominated with one over mastering thought. "The Church," he says," whose members tried to unite men by persuading them that it was necessary for salvation blindly to believe that the truth was in her, is no more; but the Church, whose followers are not united by promises of reward, but by good deeds, lives and will live for ever." The work, we may add, has been forbidden in Russia, but the manuscripts pass from hand to hand, doing their silent work. We think the view it gives of Christianity is only partial, not by any means complete, but that side which it presents is most powerfully and touchingly set forth.

"Sunday Readings for a Year, or Two Hundred and Eighty Scripture Titles and Symbols of Christ," by James Large (Hodder and Stoughton), is a volume the character of which is pretty well explained by the title. The topics are arranged alphabetically, beginning with "Alpha and ending with Zerubbabel." There is a large amount of reading in it of a useful kind, running a good deal on the ordinary lines of exposition and explanation. It is more a book to be read in portions than to be gone through continuously, and as a volume for Sunday reading, it will be found instructive and serviceable.

NEW YEAR THOUGHTS.

In entering on the New Year to-day, we are reminded how close to the end of the present century. Eighty-five years out of the hundred that will make it complete have now elapsed. Although time in its own nature is simply continuous, and our divisions of it are artificial, yet they are necessary for purposes of human use, and we may take advantage of them as affording convenient points round which to cluster our thoughts. The commencement of any new era, however brief it be, naturally prompts us to look forward to its course and close. It is well to feel that we are making a new beginning, and should begin well that we may end well. The Christian ought in this spirit to welcome the morning of each new day; and with still greater earnestness, if possible, should he hail each returning first day of the week, striving so to make use of its privileges and enter into its hallowed associations that their sweetening and sanctifying influence may abide with him throughout the days of toil. In like manner should the year begin; and since the number of years appointed to each one of us is at the best so few, a deeper solemnity should gather round each fresh consecration as we draw nearer to the close of our appointed measure. The hope which befits a new beginning will not be shadowed by a recognition of the truth that we cannot have many more years to begin, and perhaps have already reached the last. Had we nothing to look for beyond, then it were sad indeed; but we have the assurance of an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation.

There is one depressing thought, however, that often springs up to embitter somewhat the Christian's joy. This is the sense of the little time that is left him for doing his Master's work, mingled with deep regret that in the past he has not taken such advantage of his opportunities as he now sees he might have done.

The most faithful and earnest spirits are the most prone to grieve at the thought of their own shortcomings. It is well to stir ourselves up anew, to gird up the loins of our mind, and to run with renewed faith and patience the race that is set before us. It is well to ask at the opening of the year, What more can I do for Christ? and how can I do it better than I have ever done before? If our pound can be so laid out as to gain ten pounds, let us not be content with five. Let us do our best for our Master's sake, and He will not forget our work of faith, and patience of hope, and labour of love. It was a life all spent in toil for Christ that enabled the great Apostle to say joyfully at its close, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day."

A just survey of Christ's work in the world is well fitted to inspire us with hope and animate us to fresh zeal. Even Christian men sometimes speak very despondingly about the success of missions to the heathen. They talk as if we were engaged in a task doomed beforehand to disappointment. But the history of so much of this century as has now elapsed ought to speak rebuke to all such notions. Missions have justified themselves abundantly by the success which has already followed them; but we believe the great triumphs of the missionary cause are yet to come, and may possibly be very near. The spirit of Christianity has been breathed abroad into the atmosphere of the world, and the bulwarks of heathenism have been smitten by its influence, soon to totter and fall in widespread and headlong ruin. We know not how nigh the hour may be when the great voices in heaven shall proclaim, "The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

The prospects of the advance of true religion among professedly Christian nations are, on the whole, encouraging. True it is, that very little has been won from Popery, and from the Greek Church practically nothing. It is yet a day of very small things. Still the Gospel has made its power felt. Enough has been done to show that more will be accomplished by-and-bye. In looking to America and our own country, we find immense activity and almost bewildering variety in the manifestations of religious life. There are various questions in dispute, and there is much pushing out into new fields and methods of work. On the one hand, men seem to be getting tired of the plain, old, simple Gospel, and to be hankering after something more novel and exciting; on the other hand, the Gospel is pressed with increased earnestness on the attention of those who have remained apart from its influence. Taking all things into account, we are impressed with the conviction that a great tide of religious quickening is beginning to rise, and will soon show itself as a most potent force. The very recognition of gigantic evils is calling forth strenuous efforts for their removal. Should our reading of the signs of the time be correct, the world will have good reason for profoundest gratitude when the hour has come for retrospect.

THE COPENHAGEN CONFERENCE VOLUME.

It is a little over a year since the Eighth General Conference of the Evangelical Alliance was held in the capital of Denmark. The proceedings commenced on the 30th of August, and concluded with the services of Sunday, 8th of Sept., 1884. A good many of our readers were present on this interesting occasion, but a much larger number could not avail themselves of that opportunity of international Christian intercourse. The reports that were published at the time, however enabled them to form some idea of the character of the proceedings that took place

and since then, a much ampler means of information has been provided by the publication of the papers in the shape of a good-sized volume. This has been edited by the Rev. Dr. Lewis Borrett White, Secretary to the Religious Tract Society, and is appropriately entitled "The Religious Condition of Christendom." The first part of the volume consists of the addresses delivered at the Conference, while the second part embodies the resolutions then passed, and other documents and memoranda connected with the meeting. The papers that were read in foreign languages are given as translated into English, and the most of the addresses have been abridged by the omission of matters of mere local or temporary interest, retaining, however, all that is of permanent value. After the Preface and Introduction, the volume opens with some "General Reflections on the Conference," from the pen of Principal Cairns. The writer enumerates the various impressions made on his mind by the occasion; he dwells especially on his sense of the terrible crisis through which Christianity is passing in its conflict with error and darkness in all the leading nations of the world, but in connexion with this he records his cheering sense of ever-increasing progress in all the countries represented in the Alliance. Dr. Cairns also notes with satisfaction the evidence furnished by the Conference of the growth of religious liberty. The judgment of so careful and judicious a thinker on these points may very well be reassuring. As might be expected, the religious condition of the Scandinavian kingdoms called for especial attention, and papers were read dealing separately with the question as it affected Denmark and Sweden. The training of the clergy in the Northern Universities also constituted a special topic. Other countries of the Continent were also dealt with by speakers well acquainted with the facts in regard to each; so that the state of religious life and work in Europe was presented in a comprehensive aspect. Branches of Christian toil which have their place in all churches were also discussed, such as Sunday-school work, the war against intemperance, seamen's missions, and the agency of Christian literature. Topics of a more general kind connected with the problems of the day, and with Christian life and doctrine, had also assigned to them a place of prominence. The international character of the Conference enabled arrangements to be made for having these subjects handled by men of acknowledged eminence from various countries, by which means a greater variety and freshness of treatment has been secured. The volume contains a store of good reading, and, although published at 8s., it may be procured by subscribers for 5s. A suggestion has been made that the friends of the Alliance should present public libraries, more especially those connected with colleges and training institutions, with copies of the volume, for which purpose it will be gladly given at the reduced rate. It will form a valuable book of reference, as giving a complete and accurate survey of the religious state of Christendom at the time it was published. We hope soon to be able to announce that the entire edition has been exhausted, and we trust it will not only be bought, but will be extensively read.

THE WORD OF THE KING.

NOTHING is more worthy of attention in this world than the fact that the word of God is in the world. Now the word of a person has just as much force, value, and authority as belong to his character. The word of a king is accompanied by the authority of the king. Be it that he decrees the raising of an army, the raising of such an army will follow his decree, and that it will do so is confidently expected. Let the decree emanate from one who claims to have authority, but whose claim is not recognized, then we do not expect that the thing commanded will come to pass. Government notes are considered good for the amount that is borne upon their face when the Government is understood to be perfectly solvent and of good faith. It is a mere word,

but it is worth £1,000, or whatever the amount promised by it. If you are summoned by the judge to appear and answer to a charge made against you, that requisition has all the authority of the tribunal before which you are summoned to appear. Butt the word of God is the word of Him who made all things and upholds all things. He said, Light! it was a mere word, but it was clothed with all the power of the Most High, and darkness immediately fled and found not where it could hide. All the combined powers of all creatures could not have begun to produce any similar result. The Lord Jesus commanded the man whose withered arm hung helpless at his side to stretch forth that arm; it was a mere word, but He that uttered it was divine; and the man did as he was bidden; and all bystanders saw that the power of God was in the word. So also when "Lazarus, come forth" was uttered at the grave of a dead man; he that was dead came forth. When our Lord said to Matthew, "Follow thou me," he left his employment and became a follower of the meek and lowly Jesus, recognizing that He was invested with authority to claim the homage of men. But whether men recognize the authority or not, the authority is there, in the word, and their resistance of the word is resistance of the authority. And the word of God that comes to us to-day is invested with the authority of the Most High, whether we admit it or not; and our rejection or neglect of it is the rejection or neglect of God's authority. We who profess to be believers, let us understand that we are bound by our faith to remember that every word of God comes to us with the very power of God. See in Hebrews how the description of the word of God runs into the description of God himself: "For the word of God is quick, and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and open to the eyes of Him with whom we have to do." Here it is distinctly affirmed that the very power of God comes to us in the word of God. For instance, the word comes to me, "Love not the world;" this is not merely a statement on the part of God that I ought not to love the world, but the command is accompanied by all the power that is necessary to enable me to keep it. What the word is in creation, the same is it in the new creation, where faith opens the door of the heart. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The Scriptures "are able to make wise unto salvation, through faith that is in Jesus Christ." "Sanctify them through thy truth," says our Lord in His prayer, and this implies that the power of God goes with the word to make it accomplish that for which He has sent it; and the purpose for which He has sent it is declared by the word itself. We are speaking of those whom the Spirit of life in Christ has delivered from the law of sin and death. The difference between the 7th chap. of Romans and the 8th is mainly this—that in the first the individual fancies that the law is requiring him to obey it with the powers that dwell in himself; he is laid under a distressing sense of obligation, but without any consciousness of power to obey; but in the latter, he finds life in Christ, and being at peace with God, finds that every word of God is accompanied by the spiritual power that is necessary in order that he may fulfil it. He now turns with ineffable delight to the Scriptures, and extends a friendly greeting to every word, knowing that what it demands of him that it enables him to do. The word of God is compared to a seed. When the seed falls in suitable soil it immediately begins to put forth its power for the production of a plant. Seeds that have been taken from the sarcophagi of Egypt, after dwelling in darkness for thousands of years, have been planted in good soil and brought forth grain. A man may sit down in his laboratory to examine and scrutinize and analyze this seed, and fail to find any trace of the wonderful power that is really present in it. So the Gospel is hid to the unbelieving. Critics make a great mistake when they place the word before them like a prisoner at the bar of a judge, and imagine that it will furnish them with evidences of its divinity, or rather, presume that it will not and cannot, and then announce to the world that it is without divine power. Let them take it to their heart in faith, and they will experience its divine power in the transformation of their hearts. But they cry out in derision, "Believe without evidene! absurd!" willingly ignoring the fact that the word is self-evidencing to all who are really willing to do the will of their Creator. But just as a seed on the table of a *savant* will never produce anything, so the word of God accomplishes nothing for the man who does not receive it

into his heart. But we have written this specially for Christians; and we would beg our readers to come continually to the word of God with the expectation that divine power will accompany it to the accomplishment of the very things demanded by it.

EACH MAN HIS GIFT.

The Apostle Paul, in his first letter to the Corinthians, intimates that — for reasons which he does not state, but which can be readily supplied—he should be glad if all Christian workers had the same natural and gracious endowments as himself; but it was just as evident to him that this was not God's plan. He was assured that "every man hath his proper gift of God, one after this manner, and another after that." In a succeeding chapter he broadens the statement, and affirms "there are diversities of gifts, but the same Spirit." And vain is the attempt to account, upon any other principle, for the diverse "administrations" and their results among the Christian ministers that the Master permits to enter His field.

A thoughtful and devoted pastor, in an address before a preachers' meeting the other day, struggled anxiously with this problem of his own enunciation. "How does it occur," he asked, in substance, several times in succession and with manifest earnestness, "that many godly ministers who, all admit, enjoy a high order of piety—who preach and profess holiness in heart and life—have small apparent results following their labours for the conversion of souls?" The brother evidently felt assured, although he shrank from judging censoriously the members of the Church, that it was the great unbelief and worldliness of the churches, and their sinful disrelish of holiness, that hindered the efficiency of these devoted ministers. They, like their blessed Lord, in his estimation, could accomplish no mighty works on account of the unbelief of their people.

This answer, which, doubtless, embodies a truth, does not meet the whole requisition of the problem, however, when it is properly and truthfully stated. There are ministers, the very excellent of the earth, of beautiful Christian character, of large natural and acquired gifts, without any offensive qualifications as to their acceptableness on account of habits of temperament, modes of services, or ungrateful domestic relations, always well received in their charges, prudent, exemplary, winning general respect, who never have, in connexion with labours, marked seasons of religious revival. They do not draw in a large congregation; they lose none of their hearers, indeed; there is always a gradual growth in the church where they are pastors, and when a revival does break out, possibly under the labours of a successor, it is noticeable that the converts are remarkably well instructed, seem mature at once in religious experience, and become permanent and invaluable members of the Church.

On the other hand, we all of us know of men who could not pass a doctrinal examination for a license to preach, or one to be admitted into an advanced class in a public school, who are constantly making sad mistakes in their attempts at interpreting Scripture, who have no strength of character, who would not be called by any Church as settled pastors, whose piety is largely of the emotional character, who have neither wisdom nor prudence, but who have learned by experience the way to pardon through faith in the Lord Jesus, and have been seized and entirely possessed with the idea of the real spiritual and eternal peril of men out of Christ; who have not the slightest shade of doubt that there is no other possible escape from an endless hell but by turning at once unto God, and seeking His forgiveness through Christ. We know of such men, whose names we could all repeat if called upon to do so, whose extemporaneous, disconnected, but sincere words produce the most remarkable effects upon the large miscellaneous crowds which they gather. They have no wide range of either thought or illustration; they keep driving at the one idea of immediate repentance; their whole utterance is pervaded with their earnestness, and the houses where they speak are crowded; the altars around them are filled; men, strangely enough, respond, as if fascinated by their power, and hurry at their bidding to kneel, overwhelmed with weeping, and praying for mercy. The general results of their labours are simply marvellous. The ingathering to the Church is by hundreds; and they leave one scene of spiritual victory to witness its repetition in another, and still other places.

Now it is out of the question to connect these results with the purely spiritual characteristics of the men. The former have more character, are holier men, and, on the whole, are every way of far the most value to the Church. They must stand by the side of these spiritual Jehus, and follow close after

their chariots, or their furious driving would simply raise a mighty wind and clouds of dust that would only settle back again into the hard-trodden highway. They have their special functions. God sends them. They have a peculiar commission. When they attempt to pass beyond it, they only exhibit their human weakness and folly. "Every man has his proper gift of God." They speak to the multitude in their own familiar tongue, and they touch their hearts by illustrations from their every-day life, and strokes of true and simple nature. They awaken conviction by their "earnestness." They break through all conventional restraints. They put aside all speculation, and even argument, and sound the note which reaches directly the human conscience, just as death does, and as the trumpet of Gabriel will.

But these simple evangelists cannot nurse and nurture the new-born spiritual child. They cannot open the inexhaustible riches of the Holy Scriptures. They cannot build up, broaden, and beautify Christian character; they cannot lead forward the Church of God in the great world-embracing charities. They are not prepared to meet cases of Christian casuistry, to preside over delicate instances of discipline, to gather the little children into the fold and feed them with the sincere milk of the Word.

The men that can do this—who are called to do this—cannot, many of them, accomplish the peculiar work of these other men from the plough and counting-room. They have not their magnetic manner, their pathetic experiences, their divinely-given mission to reach, well-nigh irresistibly, certain classes of minds and men. "Every man has his proper gift of God, one after this manner and another after that."

Let us not, then, disparage the gifts of any one called of God into the ministry. Let us not measure character and spiritual attainments by seen results. The best barometer of a man's piety is his positive spiritual influence over the immediate society, domestic and social, in which he moves, and the self-sacrificing consecration which he is enabled to make for the Lord Jesus and the establishment of His kingdom upon the earth. To some men God seems specially to commit the work of instructing the Church; to others the care of the lambs; to others the defence of the faith; to a rare few the systematizing and strengthening the finances of the Church. Some are Barnabases, sons of consolation; some are sons of thunder, called to lift up their voices against public evils and sins; and some are evangelists, whose chief work is to call sinners to repentance, and to prepare the way of the Lord.

One should not despise another. Each man should magnify his own gift and make it to appear honourable in the sight of all men. The apparent lack of evangelistic success on the part of an earnest, holy pastor may not be the unbelief of his people. If they are all in harmony with him, probably a sensational work will not be accomplished; but they will grow daily in grace and favour with God and man, and souls will be continually and permanently added to the Church.—*Zion's Herald.*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Dec. 17, 1885.

MAY the New Year bring rays of light and brightness to France! Elections, more Radical than promising, do not portend peace, although the Royalist Conservatives have lost 20,000 votes since October. Peace and safety is certainly not the cry, though no particularly black spot appears; general uneasiness, uncertainty, restlessness, are the order of the day, and widespread dulness of trade and distress. The coming Congress for the choosing of the new President, or rather, the understood re-election of M. Grévy, is keeping men comparatively quiet during the interim. A journalist compares the advance of France since 1789 "to that of certain pilgrims who take one step backward for every two forward," and attributes it to "the long-time influence of erroneous religion, always leading men to look back to man's past, instead of onward to God's future." The recent encyclical letter of Leo XIII. will certainly not help the matter. Unless France breaks with Roman Catholicism, no real progress can be expected. Think not that because noisy tribunes and frothy newspapers cast up dust and stones,

that they represent the whole of the country. Not only Romanism has not been really shaken to the foundations in France, but of late those foundations seem to have been strengthened; the clergy have prudently weathered the blast, and worked, in general, unobserved. A few exceptions, as in the case of the thirty-five priests admonished and mulcted for having dared to speak their mind in public and enlighten their people as to their votes, only establish the rule. Protestants look to the masses of working men, hoping to imbue them with Protestantism; but Protestants need to be greatly changed, modernized, energized, brought to understand the lack and the remedy, to be filled with God. Here and there are little candles burning, but the radiance does not show far. Let each "build right before his own house," but let him build, and not discuss everlastingly.

The societies are creeping on, with their various successes and disappointments; politico-religious lectures are given to attract men; the plodding colporteurs continue their rounds; the pastors strive to keep together their dwindling flocks; the various private mission works, such as Mr. MacAll's and Mr. Gibson's, and a few smaller ones belonging to individual or church effort cast light around in the fog. It is apparently preparing the channels for the brighter future, and this future may be very near. The Salvation Army has stirred up many, and communicated some of its cheering warmth and vigour far beyond its lines.

Genuine revival of spiritual life is—in places as yet few and far between—manifesting itself in France. The anxiety and real concern of learned pastors, steeped in ancient lore, but unaccustomed to bringing in sheaves of soul—would create a smile, did it not show how painfully they remain aloof from the glorious work owned by the Holy Ghost, or rather, created by Him, in other countries beyond their narrow sphere. One would suppose that they had so idealized the "Acts of the Apostles," together with the persons, words, works of the first disciples, that they fail to recognize their successors when they meet them. The simple, genuine, present day article is too devoid of poetry and lofty grandeur. "Earthen vessels" to contain the glorious Gospel? Oh! that was only a modest way of St. Paul's putting it! Such vessels are not likely to be used nowadays, at any rate! And then the sacred routine of service is disturbed; disorderly weeping for sin. May it not be a little febrile? Disorderly singing praises for deliverance; disorderly prayer, confession, sobbing; and, above all, children and women praying audibly! At the Free Church Synod, the good pastors, whose congregations are thus stirred, had to explain, and describe, and excuse, and withal to reassure certain chief Paris delegates! The conclusion of the matter, from three happy soul-gathering pastors was: "If you want a correct and regularly square revival, you will have none. A revival is irregularity. It cannot be shut up to rules. And if you absolutely prevented the women from praying, whole churches would not exist; you would not have had to welcome into the union the Church of Moncoutant, for example."

What still surprises is the little information intelligent Christians and pastors in France get respecting the Lord's glorious and genuine work in other countries. Is it that the intellect, exercised in a far greater proportion than the devotional powers, seeks to analyse, criticise, and square all God's diverse spiritual dealings with its one microscopic point of view? We have ever seen real revivals of God's grace disowned, when occurring amongst us, and rejected as spurious by the larger number of religious men. Naaman's history is ever the transcript of the heart of many. Happy those who, like him, go down to Jordan and try! The gnat-straining and camel-swallowing practised by this habit of mind has shown itself throughout nearly the whole range of French Protestant journalism in the case of the noble philanthropist now in an English prison on a technical point of law, and not a word about the direful deeds which, in Paris, men who have the confidence of the Paris police declare to out-Herod Herod and out-London London tenfold.

The Churches of the Tarn are, some of them, "adding daily to their numbers such as be saved." In Lyons, several Christian men and women—M. and Mme. de Watteville, and A. Peyron, of the Nîmes Salvation Army, Major Colquhoun, co-worker with Mr. Moody—had sown (and many before them) some in tears, some in joy, and now the fruit is bursting out in connexion with Mr. McAll's meetings. It seems to have begun on the 31st of October, and since that date up to the time I write, not a day has passed without souls visibly coming to the Saviour. Whole families of three, four, or six persons have received His salvation. Spontaneous prayer has arisen from various classes and ages, from the child of eleven, who came to the distinct percep-

tion of her salvation the same evening, and to men and women of seventy. "As new conversions take place," says one of the evangelists, "we find that the Holy Ghost deepens His work in those who have first believed, and with a new power we preach His Word to souls ever more thirsting and hungering for righteousness and truth."

The week of meetings for Christians in Paris was but poorly attended; from one to two hundred each night, except the Thursday evening, when double that number of young people were present. The exhortations were telling. One pastor from the country ventured to speak from 1 Sam. vii., and alluded to theatre-going pastors and Christians, Sabbath breakers, ball-goers, men and women rolling in wealth and luxury, supposing they serve God, while His work is left forlorn to starve and cease in so many places! Pastor Tophel, from Geneva, spoke strong against the fatal theories which leave sin in soul and life, while the lips cry, "Lord! Lord!" Twenty-seven speakers on varied subjects had the opportunity of addressing the hearers. Among the most remarked of the foreign brethren were Lord Radstock, Colonel Paschoff, Count Bobrinskoy, etc. Many faithful workers in Paris greatly regretted their inability to attend from close engagements.

It has already been noticed that a young generation of pastors is springing up, ordained to the ministry in which their fathers have been blessed, and often in their presence. The son of Schaffner, the respected Scripture-reader and visitor of the Quartier Saint Marcel, was ordained in the midst of a concourse of congenial people, as well as the theological students, by Pastors Melletal and Lods (Lutheran). His father, after serving his time in the French army, was first employed in visiting by the late Pastor Adolphe Monod, and his mother is the valued teacher of the S. Marcel infant schools.

A number of little Protestant periodicals are now appearing, to meet the wants of Protestant churches: *Feuille Paroissiale* (Batignolles), *Lien* (Lyons, Saint Etienne, and Annonay Free Churches), *Cénevole* (Orthez), *Huguenot* (Millau), *Voix de la Montagne* (Tarn), *Protestant Bourguignon* (Dijon), *Bulletin de l'Eglise Réformée* (Marseille), *Bulletin Evangélique de l'Ouest* (Saintes), *Le Protestant Valentinois* (Valence), etc.

General Schmitz, of the 9th Corps, at Toulouse, has ordered freedom for officers and men on Sundays from reviews, marches, etc., henceforward to be held on Saturdays, in order that all may attend if they choose on their religious duties.

GERMANY.

[From our own Correspondent.

Berlin, Dec. 16, 1885.

THE new Roman Catholic Archbishop of Cologne (Crémentz), has now entered upon his office. He has been received by the Emperor a few days ago, and his enthronization at Cologne also took place. All the bishoprics are now filled again, with the sole exception of the Archbishopric of Gnesen and Posen. The prelate of that diocese, Count Ledochowski, is too strong a Pole; his activity was too political, fostering the national aspirations of the Poles. The Prussian Government will therefore never sanction his return, and all the rumours that the Pope would facilitate an understanding by promoting Count Ledochowski to some other office have hitherto proved fallacious. The attitude of the Ultramontanes is, on the whole, rather hostile now. Mr. Windthorst began with a violent attack on the Imperial Government, for refusing to allow French Jesuits to work in the German colonies. Prince Bismarck replied that the Government was perfectly impartial, and that Roman Catholic missionaries were allowed to work in the colonies as well as the Protestant ones, but that the general principles adopted here must also be recognised in the distant parts of the empire.

The third Synod of the province of Schleswig-Holstein was held at Rendsburg last month. The deliberations maintained a peaceful character. The "Liberal" members proposed a new sequel to the Hymn-book, which would contain a few hymns more adapted to their views. The proposition was thoroughly examined, even by a committee, but finally negatived by all votes against twelve. The new hymnal has been adopted by about half of the population. This is very favourable for the beginning, if we consider how people are attached to their old books and dread the expense of a new one. It would have been very unwise to bring new confusion into the congregations. The task for the Synod was a very light one, so there remained time for private propositions. A

number of such have led to resolutions in favour of Sunday rest, temperance, and other things. The most important is, probably, the request that the Consistory might make a list of the large parishes, and propose a division of such very large ones. Next to our large cities, especially Berlin, Holstein is that part of Germany where there are least churches. People often have to walk two hours to church. The two members of the Synodal Committee have been re-elected for the next three years. They are both men of truly evangelical character and practical interest for Church work.

The City Synod of Berlin is less peaceful. In January, after the new elections, it will have a small majority of orthodox men; now it has met once more in its old composition. The Synod votes supplies only when the liberty of electing the pastor is given to the parochial council. Your readers will remember that the Upper Consistory has declined to accept this condition. This time Mr. Dryander had proposed to let every congregation decide, whether they wish to claim the right or not; that is, to accept the salary for a clergyman without this condition; but this was also rejected.

Mr. Basche, who was appointed travelling agent of the Sunday-school Committee in 1883, leaves this office at the end of this month, to resume parochial duties. Fortunately, the vacancy will not be for long, as an able young minister, Mr. Reinhard, with a warm heart for the Sunday-schools, has been appointed his successor.

The new English Church here was inaugurated on the 21st of last month by Bishop Titcomb. It was the birthday of the Crown Princess; she and all her family were present, as well as many high functionaries. May it make English visitors feel more at home here, and be a fresh bond between our two countries.

General-Superintendent Buchsel has published a book on the experiences of his Berlin ministry. The old age of the minister, which obliged him to abandon office two years ago, is also visible in the book, which is not equal to his previous writings; but still it contains valuable things out of his rich experience.

AMERICA.

Two General Assemblies of the Presbyterian Church (the Assembly of 1884 and the Assembly of 1885) have approved the proposal to erect in the city of Washington a statue in honour of the illustrious Reformer, John Calvin. One already stands there as the memorial of Martin Luther, the most conspicuous figure in the Reformation. It is meet that the Americans who reverence the name of his great co-worker should build a memorial corresponding to his work and his fame in the capital of their country. This it is proposed to do.

It is singular that very few memorials of John Calvin are in existence. In Geneva the place of his burial is shown, but a simple stone marks it, and there is some doubt felt whether this is the spot where his bones lie. In Europe nothing has been done to honour his memory except that it is reported that during the present autumn "the French Reformed Church in Berlin commemorated its bi-centennial existence in that city by the unveiling of a bronze bust of John Calvin in the French Protestant hospital." While the system of faith of which he was a great expositor has been widening its sway every year, the name of the remarkable man who gave it a full and orderly statement is not graven on any monument at home or abroad.

The "Chicago Reform Alliance" is the name of a new organization of thoughtful and Christian people in Chicago. It believes that the lawlessness and crime now so rampant and unobstructed in Chicago are the results not of the want of proper laws against crime, but are the result of a criminal non-enforcement of existing laws. The first object of the association is to secure a unity of purpose and action which shall result in the enforcement of the laws requiring the closing of saloons on the Sabbath. As it does not propose to do its work by resolutions adopted by religious conventions after eloquent speeches, and in striking out on the right line, the association promises to be successful in its work.

At the recent Annual Convention of the Swedenborgians of Illinois, Rev. Dr. Mercer suggested that as the theology of Swedenborg had been studied and dissected, clause by clause, for several years, it might now be proper for his followers to pay a little attention to the Bible and its teachings—a suggestion which seems eminently judicious, in view of the ignorance of it manifested by those people. Hon. J. Young Scammon, taking

part in the discussion with his usual promptness, remarked that he had studied Swedenborg for fifty years without fully understanding him, and that any one who read those immortal writings with a view of ever fully comprehending them, read to very little purpose.

We have tidings of a great work of grace in Towanda, Pa. The town is moved as it has never been before, and the subject of personal religion has drawn the attention of many who are intensely interested for their souls. The Rev. Mr. Davidson, an evangelist who is well spoken of, has been labouring for some weeks in the place.

The final withdrawal of the Rev. W. D. Snodgrass, D.D., of Goshen, New York, from the active duties of the ministry, and from the pastorate of that church, ought not to pass without note. Dr. Snodgrass is in the ninetieth year of his age. He entered Princeton Seminary seventy years ago; he was ordained by the Presbytery of Fayetteville sixty-six years ago, and after filling other prominent posts, passed thirty-six years in the pastorate in Goshen, New York. The people of that church love and honour him, and he is to abide among them as pastor *emiritus*, receiving such provision as may be needful for his comfort, and receiving the honour due to those who have served their generation well.

It is evident that there is a widening and deepening interest among Christian and philanthropic people in behalf of the Indians, so greatly wronged in the past, and whose remaining lands organized bands seem determined to seize. It is greatly to the credit of President Cleveland that he has been so prompt and so decided in ordering the invaders to leave. The sale of whisky to the Indians, and disregard of treaties on the part of white men, have been, almost without exception, the cause of all recent Indian wars.

The Woman's National Indian Association, which held its Fifth Annual Convention in Philadelphia, has done much to awaken attention to the wrongs of the Indians, to invoke the care of the Government, secure needed new legislation, and stimulate efforts for the elevation of Indian women and homes, and the Christianization of tribes now destitute of religious instruction. The association numbers fifty-six auxiliaries in twenty-seven States and territories, with prospects of new organizations. During the last twelve months over four hundred and fifty meetings have been held, devoted to the consideration of the Indian problem.

A few weeks ago the Central Board of Missions of the Methodist Church held its annual meeting in Halifax, Nova Scotia. The Board consists of representatives from all the Annual Conferences, the General Conference, and the officers of the Missionary Society. The general superintendents preside alternately. The duties of the Board are to oversee the entire mission field and make such arrangements for carrying on the work in the various departments efficiently and make appropriations according to the means at its disposal.

Recent visits had been made to Newfoundland and the Maritime Provinces by Dr. Carman, to Manitoba and the North-west by Dr. Williams, general superintendents, and to British Columbia by Dr. Sutherland, missionary secretary. The outlook was considered to be very encouraging in all the fields visited. In British Columbia a new mission has been commenced among the Chinese, which promises to be successful. Dr. Sutherland had the honour of baptizing eleven young men, the first-fruits of the mission.

Home Intelligence.

THE Dean of Manchester having been appointed to give an address at the memorial service held in Manchester Cathedral on the occasion of Bishop Fraser's death, thought fit to deliver a censure of the late Bishop's action in the Miles Platting case. That a formal condemnation of Bishop Fraser, deeply loved and revered as he was, should have been pronounced in his own cathedral church by its chief minister, standing as it were over his open grave, was without precedent, and a loud and indignant protest was raised by all classes and conditions of Manchester men. Prebendary Macdonald, as the spokesman of the Manchester Clerical Society, ventured to expostulate with Dean Oakley, and a lengthy correspondence has been the result. Prebendary Macdonald has very much the best

of it, simply because he sticks quietly and persistently to his original point, while the Dean is making brilliant but ineffective sallies.

THE Church Missionary Society has issued another appeal for men. Notwithstanding the unusual number sent out this year, and the good prospects of more coming forward presently, there are posts of the first importance still vacant, for which the right men have not yet been given, particularly the Calcutta and Niger Secretaryships and the Principalship of the Noble High School at Masulipatam, to which may be added posts in the Divinity Schools at Allahabad and Cottayam, in the Beluch Mission and at Quetta, etc. This is independent of the urgent need for general reinforcement for Western India, the Telugu Mission, and other Indian fields, and, as ever, for China and Japan. Since, however, the appeal was issued, two of the vacancies named in it have been provided for—namely, Bombay and Palamcotta.

THE Church Missionary Society's Committee have accepted the offer for missionary service of the Rev. J. M. Macdonald, Curate of Fisherton, Salisbury (Rev. E. N. Thwaites). Mr. Macdonald was trained for the ministry under the late Dr. Boultbee at Highbury. He is a nephew of Prebendary Macdonald, of Kersal, Manchester. His offer is a fruit of the last "Salisbury Conference" for the promotion of spiritual life. The Rev. J. Carmichael, formerly a Wesleyan missionary in India, has also been accepted by the Church Missionary Society, subject to his being received by the Bishop of London for ordination in the Church of England.

THE arrangements for the February Simultaneous Meetings are proceeding very satisfactorily. More than a hundred centres have been virtually decided on, and a large number of most devoted clerical and lay friends have placed themselves at the society's disposal to act as special deputations. Several papers are being issued, which may be obtained free, for the purpose of preparation for the proposed meetings.

BY the liberality of an anonymous donor, a stained glass window has been erected in Queen Square Congregational Church, Brighton, to the memory of the late Rev. E. Paxton Hood. On the flowing scroll is the text, "The flower fadeth, the word abideth;" while an inscription records the fact that Mr. Hood was pastor of the church from 1862 to 1873.

THE annual income for Wesleyan Home Missions has now reached a total of nearly £38,000. This is exclusive of what is raised by the special fund for the extension of Methodism throughout Great Britain. One-third of the circuits of the Connexion receive financial aid from this source. In the East of London, mainly on home mission work, the Wesleyan Methodists claim to have spent upwards of £100,000 during the last twenty years, or, on the average, about £5,000 a-year.

THE Rev. Edward Smith has contributed a very striking article to the *Methodist Recorder* on the artisan question. He concludes as follows: "Let Methodism concentrate her home mission endeavours mainly on the artisans. Nothing will pay her so well. She will reach the brain and sinew, on which the wealth of this country so much depends. She will make up for her losses from among the middle classes to the Established Church by large gains from among those who will help to form the middle classes twenty or thirty years hence. She will effectually approach the slum question in two ways: first, by stopping the sources of supply—our work among artisans being preventive of evil as well as creative of good; and secondly, by sending her transformed artisans as unpaid missionaries among the saddest and vilest and lowest. If the highest of the high go to the lowest of the low—that means semi-pauperism, and all its attendant, evils among the poor and vicious who profess to become religious; but this danger is avoided when working men go into the dark places—they will teach the principles of self-help. But how can Methodism save the artisans? By hiring music-halls and theatres for Sunday preachings? Verily, no! Novelty-hunters and invertebrates will mostly compose the congregations, and these are not the materials out of which a strong aggressive Church can be constituted. By some minister posing as the friend of working men, and getting up social meetings for their improvement? This may be helpful, but must be subsidiary. There is but one way—hearthstone work—soul to soul, life to life. By personal domestic contact with them, the minister or other Christian worker must win their confidence and friendship. But what minister in ordinary circuit life can pay this requisite attention to our artisans? Let ministers and strong laymen, therefore, be separated for artisan work. It will yield ample return. Its results will do much for the common weal. Rescue work of various sorts is all very well; social methods have their place; but let not Methodism fancy herself the

universal genius among the Churches. Let her admit that much of the work around which so much praiseworthy sentiment gathers can be done by others better than by herself; but let her also glory in the fact that in the artisan region she has no competitor who is worth calling a rival."

THE *Methodist Times* informs us that popular services for working people are now being held at eight o'clock on Sunday evenings in the following provincial circuits: Bolton (Wesley), Manchester (Oxford Road), Manchester (Cheetham Hill), Altrincham, Manchester (Victoria), Waterloo, Nottingham (Wesley). In some places the success is highly encouraging; and inasmuch as the movement indicates an earnest desire to reach the masses, we hail it with much satisfaction. Our hope is that where it may be impracticable to work on these lines other methods will be followed whereby the same end may be reached.

BISHOP TAYLOR was preaching lately at Clapham Chapel. Before announcing his text, Bishop Taylor alluded briefly to his journey into the heart of Africa, which he has accomplished since he last preached in Clapham Chapel twelve months ago. He went out to South Central Africa in March last with forty-four missionary men, women, and children. Several of these had returned, thirty-one were stricken down with African fever, and one young man succumbed and died; but the thirty-one who remained at the front were now well and happy in their work, or they were when he left. They had opened and manned six stations at Mamba, a town two degrees south of the Equator; at St. Paul de Loanda, at Dondo, the head of the steamboat navigation on the Coanzoa river; at Khanguepepo, at Pungo Andongo, and Malange, on the eastern border of the province of Angola. It is proposed to extend this line of mission stations still further into the interior, and Bishop Taylor has only come back to get fresh recruits for the work, and then he will lead a new missionary expedition up the Congo and Kassai rivers into the Tushelange country.

THE Rev. T. Champness, whose anxiety to popularize the *Missionary Notices* is well known, is about to try another venture. Mr. Champness wishes to popularize temperance literature, and, in pursuance of this desire, promises to bring out a monthly halfpenny temperance organ.

Monthly Survey of Missions.

CHURCH OF ENGLAND MISSIONS.

THE *Church Missionary Intelligencer* informs us that later letters are to hand from Uganda. They are dated July 30, and arrived October 27, the quickest mail on record. There had, thank God, been no renewal of the persecution. Mr. Mackay writes: "We have finished a large hall for church and school. Our work is growing. On Sundays the place is packed. Our week-day school is also so well attended that we cannot do justice to all." On Sunday, July 26, there was a congregation of 173 souls, and 35 communicants. Mr. S. G. Burr, the young gardener from Mildmay, who went out with Mr. Hooper, has been soon cut off. Mr. Hooper, with Mr. Burr and Mr. Taylor, arrived at Mamboia on September 5-8, all three suffering from fever and unable to walk. Mr. Roscoe received them there, and Mr. Hooper and Mr. Taylor seem to have been better when the mail left, on the 13th. But Mr. Burr, who also had dysentery, became rapidly worse, and passed away on the 9th. His last intelligible words were, "Peace, perfect peace," and "You know the commandment, Do all to the glory." Since Dr. Smith died of dysentery at Kagei, in May, 1877, no missionary has died until now, though three of them have lost their wives.

The subjoined letter is from Bishop Hannington, sent by him to the brethren on the coast: "Kikambuliu, August 10.—First let me devoutly thank our God and Saviour that I have got thus far safely, and in spite of difficulties and trials, have so far, on the whole, enjoyed excellent health. Wray's pigeon-house was left on Thursday, and by some means or other, we kept rather too close under the Sagalla Hills, and camped for the night on the banks of the Voi, when we ought to have taken a more westerly direction. The next day we first utterly lost ourselves in the dense fringe of bulrushes of the Voi, and the two best hours of the day were away. We then took a path which, after promising fair, turned nearly due west, and landed us at Makabolo, on the Burra Hills. Here, however, we found

food, and rested for Saturday and Sunday in the midst of tolerable plenty. We endeavoured to obtain a guide here, but in vain; and on Monday, August 3, we found ourselves lost over and over again. We got scattered in three parties. I, taking the lead, climbed a tree, and got a survey of the country, and finally struck for a mass of rock, and by firing guns, etc., we found ourselves together at sunset, after an intensely fatiguing day for some of us. The next day we made out our direction, and again struck straight across the forest, and to our great joy found ourselves at the river Tsavo long before we had dared to hope. I here found myself a little out of sorts from getting overheated in a more shadeless forest than that of Taro. On Saturday we arrived at the first Wakamba villages. Here we found food very scarce, and it was hardly thought we could stem over Sunday. However, an effort was made, which succeeded. We have now arrived at a more populous quarter, with plenty of food, but at very high prices. These have since fallen extremely, and matters look brighter. And now for the outlook. Another three days should bring us to Ulu. Here, we are told, the people are dying of famine. If this is so, we shall have intense difficulty in getting through, and there seems no game of any description to help out the men. My one great fear is insufficiency of stuff. If I had been permitted (shall I say) to start with fifty men less, I should have been more sanguine, but I can see less hope of retreat. So, God helping us, speedy advance must be the word. Hitherto He has helped us, and one cannot but feel that He will continue to do so, and therefore in full hope we go forward, content to leave the future. By-the-by, candles and lamp oil were forgotten, so the camp fire has to serve; and my watch, to use a native expression, has died; so, as Jones expresses it, his lordship is very poor. After all, I think it is for the best, and as all things work together for good, this must. I don't wake up two or three times in the night to look at my watch, and I don't sit up reading at nights, nor run in danger of setting myself and tent on fire." The Bishop of Rupert's Land has sent an account of his visitation of the Church Missionary Society's Mission at Lac Seul, in the east of his diocese. He concludes thus: "There is a most remarkable difference in the readiness with which the Gospel is listened to and accepted by different tribes of Indians. In the case of some—as, for example, in the tribes along Rainy River—there has to be long waiting and sowing, with little result. In other cases the Gospel is heard gladly, and there is great joy in its reception. The Indians of Lac Seul seemed as a body very accessible to the truth, and there is the greatest promise of the whole tribe being shortly added to the Church of Christ, and not a few of them presenting themselves a living sacrifice, holy, acceptable to God."

WESLEYAN MISSIONS.

The following very interesting incident is reported by the Rev. Robert H. Moreton, writing from Oporto: "I now resume the story of the Aquardente Chapel, which has caused such a commotion in the city. On the 7th ult. an enormous public meeting was held in one of the theatres, to hear a lecture against the Jesuits by one of the most influential lawyers here; many hundreds sought an entrance in vain. The lecture and speeches were listened to with enthusiasm, and the lecturer, Dr. Alexander Brager, was accompanied to his house by a great crowd. On the return of the President of the protesting brotherhood from Lisbon, whither he had gone to lay their request (to secularize their chapel) before the Government, he was received by an enormous torchlight procession, in spite of the police prohibition! The crowd went with him to his house, and the excitement lasted till midnight. The reply of the Government was to the effect that the matter really rested with the brotherhood, and could be decided by altering their rules, to which the Government would have only to give a formal approval. This, therefore, has been done by a general meeting of the members, notwithstanding the meek tone of the Bishop in his latter advances. To-day the papers report that fifteen priests offered to supply the mass, I suppose gratuitously, but their offer was rejected by the Board on the ground that the guild has decided otherwise. The importance of this case can scarcely be exaggerated. It is a solemn protest of Roman Catholics against their own Church authorities, and naturally has prepared the public mind to look favourably on Protestants. I was told last night that one Jesuit school is about to be closed, and I dare say others will follow, as the people are exasperated against them, and tumults may any day be repeated."

Amid the bewildering news concerning South Africa, the following, from the pen of the Rev. George Lowe, about the Transvaal is most encouraging: "There is a mighty change taking place in this part of the heathen world in reference to divine things. The kingdom

of Christ is making strides with a rapidity that astonishes us, whilst it leads us in thankfulness and hope to look for yet greater things. We have to say, 'Surely God is in this place'; and sometimes we add 'and we knew it not,' when from distant kraals men come to see the missionary and tell of the work God has been doing in their midst. In all directions there are native Christians who are preaching and teaching without pay or reward, knowing not their heroism. To themselves the astonishment would be if they could have refrained from toiling for the Master who loved them and gave Himself for them. Only a few weeks ago one came to me, and I found that he had been preaching and holding a Methodist class meeting for above twenty years. This man had not seen one of his own missionaries in the whole of that time, but he had hoped on, and the Master had helped him, and he is now the head of a society. I hope to go to see him as soon as possible. The '*shall*' of the Psalmist, when he says 'Ethiopia shall stretch out her hands unto God,' is now fulfilled, and we see the outstretched hands which betoken the deep passion of their earnest pleading as they cry to us for help. Marvellous are the changes which God has wrought. The once bloodthirsty heathen are coming to the 'Fountain opened in the House of David,' and are losing their deep, deep stains for the snowy whiteness of those who are washed in the 'precious blood.' Thirteen years ago Samuel Mathabathe was teaching and preaching at M'Patlaba's, and had a great friend in the chief of the tribe, who was subject to the great chief, Secocoeni. So bitter was Secocoeni's hatred to Christianity that he sent three men to fetch the heads of Samuel and two of his friends. The chief at M'Patlaba's befriended them, and they escaped the power of the cruel tyrant. Now note the change! We have a mission in Secocoeni's land, and next week I am going with the Chairman to pay a visit to the head kraal at the paramount chief's invitation, and we hope soon to have a native evangelist there. Kholdko is a brother of the late Secocoeni, and his successor. He is most anxious to see us, but he expressed a hope that we should not arrive before the end of July, as he was building a large house, and wished to entertain us well. He says that Secocoeni before his death made full arrangements that whenever Samuel's white missionary came so far into the country his land should be open to receive him. Kholdko is also anxious that I should have one of his nephews under my charge at Good Hope."

AMERICAN PRESBYTERIAN MISSIONS.

The *Foreign Missionary* informs us that Mr. Mollendorf, who has hitherto been at the head of the Korean Customs Service, has been removed, and that the Hon. O. N. Denny, of Portland, Oregon, has been called to take his place. This, of course, is not a United States appointment, but is a selection made at the instance of Li Hung Chang by the Korean Government itself. Mr. Mollendorf has been not only a constant political intriguer for Germany and Russia, but has, of all men in the kingdom, been the most bitter opponent to the introduction of Christianity. Judge Denny, though not a professed Christian, is favourable to mission work, and speaks, in a letter which we have just received from him, in terms of his high appreciation of missionary work, as "paving the way for the easier introduction of Western civilization, and for more cordial relations with Eastern nations." Alluding to the hospital already established at Seoul, he says: "In my judgment, the most effectual missionary work that has yet been done in China consists in the establishment of mission hospitals, such as you have established at Seoul under the efficient management of Dr. Allen." Judge Denny was for some years connected with our Consular service in Shanghai, and speaks in glowing terms of the hospital established at Tientsin, which he says has done much to remove in that locality the prejudice existing in the minds of the natives against foreigners, and he adds: "It is safe to assume that these people will yet come to understand that those who can cure the diseases of the body can safely be trusted to prescribe for the ills of the soul."

The *Foreign Missionary* contains a very able paper by the Rev. Dr. Dennis, of Beyrout, Syria, on "Christian Missions in the Turkish Empire." It will be read with special interest at present, when the question of religious intolerance in Turkey has been attracting the attention of the Evangelical Alliance. We can only give an extract from it, describing the special nature of the work. Dr. Dennis remarks: "I have said that mission work as yet in the Turkish Empire has found its sphere chiefly among the Oriental Christian sects—as for example, the Greek or Eastern Church, the Armenian, the Great Catholic, the Armenian Catholic, the Maronite, the Coptic, and others of lesser note. These religious lines of distinction are all carefully preserved in Turkey—they are sometimes more perma-

nent than those based upon nationality; and there is an especially sharp distinction everywhere throughout the empire between Christians of any name and Moslems. Scattered throughout the empire, living side by side with the Moslems, is this large body of Christians, estimated to number, all told, not less than 16,000,000. These Oriental churches have a melancholy history religiously, yet there is this extremely interesting feature in it—that through all the perils and woes and allurements of the Moslem domination in the East, they have been the guardians of the Christian name for over 1,200 years. In the presence of a haughty and violent fanaticism, they have kept, in nominal form at least, their Christian faith. Their sad spiritual degeneracy, however, calls for reformation and re-establishment in the pure faith and practice of the Gospel, just as much as the condition of the Christian Church in Europe called for reform and purification in the sixteenth century. In fact, mission work among the Oriental Christian churches is a repetition on a smaller scale of that great religious movement which is known as the Protestant Reformation, in which Luther, Melancthon, and Calvin bore such a prominent part. Reformation conflicts and discussions and perils and persecutions and incidents are the constant outcome of our work in Syria and all Turkey, repeated so precisely and vividly that one would hardly suspect that all this is occurring in the nineteenth rather than the sixteenth century. It has been remarked to me sometimes—'What is the use of spending time and money in reforming and converting people who were already Christian? They have the Christian Church out there, and although their Christianity is not just after our sort, it is good enough for them.' I have sometimes been inclined to reply to that remark by putting a question myself and asking—What was the use of reforming the New York city government in the palmy days of Tweed and the old Tammany Ring? Was it not a government? And so long as we have a government, is not that all that is required? The fact is, that Oriental Christianity might as well be Oriental heathenism so far as conformity to Biblical requirements is concerned. Our work there may be described as a mission to a fallen and degenerate Christianity in the lands where Christianity was first born and nourished. Its object is to purify and regenerate, and revive a pure evangelical faith in the lands of the Bible and in the scenes of apostolic labour. This, however, must not be understood to be the whole theoretical plan of mission work in the Orient; it is simply what may be regarded as the chief practical outcome of the work as it has been as yet conducted. We hope in time to see the work of the Gospel an all-penetrating and all-embracing leaven which shall leaven the whole lump and bring all Oriental sects and peoples to acknowledge the righteous rule and the saving grace of the only King and Saviour of men. There are interesting movements and prophetic indications even now among the Moslems. There is a spirit of inquiry, a hidden contact of the truth with the conscience, a thoughtful study of the signs of the times, on the part of many. In some cases there is open acceptance of the truth, even at the imminent peril of life. In diplomatic treaties there is a theoretical declaration of religious liberty in Turkey; but this has been interpreted by the Turkish authorities to mean liberty to Christians to embrace what religion they please—not, by any means, liberty to Moslems to embrace Christianity. In strict accord with this, no Moslem is safe for an hour in Turkey if he embraces Christianity. The work among Moslems, therefore, is not as yet in a shape which would justify its being formulated in visible statistics. It is in an initial stage, and hides itself in the secret recesses of the heart, where only God's eye can penetrate, but from which, God be praised, divine grace cannot be shut out by any human authority."

MISSIONS OF THE AMERICAN BOARD.

The *Missionary Herald* says that "among the many illustrations of the strong hold Christian missions have taken upon India may be mentioned the services connected with the commemoration at Palamcotta of the fiftieth anniversary of the arrival of Bishop Sargent in Tinnevelly. It is not surprising that the native Christians gathered in crowds about the venerable Bishop, but it means a great deal when we read that on one of the days of the celebration (July 15) 150 leading members of the Hindu community presented themselves, headed by a Brahman who made an eloquent address expressing their admiration for the Bishop's character and their gratitude for the good work he had accomplished. Fifty years ago, when Bishop Sargent entered upon missionary work in India, there were in the Tinnevelly district 224 villages occupied, while at present there are over 1,000. In place of the one native pastor there are now sixty-eight, and the 114 communicants have increased to 11,246. Christian and non-Christian alike bear witness to the wonderful transformation

of society since the Gospel was first preached in Tinnevelly. A despatch from Honolulu, forwarded by telegraph from San Francisco, says that the Morning Star arrived at Honolulu, October 25, bringing Mr. Sturges, who was suffering from a paralytic attack. The Star had not completed her work, though she had left supplies at all the stations. The brief dispatch gives no particulars, save that the vessel was to sail again on the 10th of November to finish the work among the Marshall Islands and the Eastern Carolines, and probably would not go on to Yap. Mr. Sturges had been expecting to finish his work in Micronesia this year, but his sickness seems to have rendered his speedy return necessary."

In reference to Japan, Mr. John T. Gulick says: "The most remarkable feature in the present literary history of Japan is the strenuous effort that is being made to introduce the study of English into all the schools of the people. Owing to the lack of teachers it is impossible to bring it into the curriculum of the common schools this year; but notice has been given that next year the teachers of these schools will be required to pass an examination proving their ability to teach the rudiments of the English language. This has given an immense impulse to the study of English, resulting, I am told, in the sale of many tens of thousands of spelling books and readers during the past few months. What results will be gained in the knowledge of English it is impossible definitely to predict, but it seems probable that, by the end of eight or ten years, hundreds of thousands of the people will be able to read English with more or less ease, and that the score of English books now published in Japan will have been increased to hundreds. We shall all watch with the deepest interest the remoter results of this most remarkable experiment."

Mr. Clark reports a new concession by the Austrian Government. He says: "It is with special thanksgiving to God that I report to you the following cheering news item that the Government has this week granted our society, 'Verein Betanie' the right to buy or build halls for Bible lectures *anywhere in Bohemia*. You remember our joy three years ago, when this right was granted for Prague. The present concession has not been obtained without hard work and earnest prayer, but it shows the growing friendliness of the authorities to the faithful Christian labour that makes better citizens. The present close corporation of nine in this society will now be increased to fifteen. Great care will be exercised in securing true and judicious followers of Christ. The friends here, mostly very poor, are doing their best to raise all they can for these places of worship. They do not ask others to help them without their giving to the utmost extent of their ability. May God raise up for us many friends, so that we may soon see church homes for our people in Prague, in Stupitz, and Tabor! This month I have received another former Romanist to our church. Five more are waiting to be received in October and November."

The Rev. Mr. Aitken writes about his mission at New York: "The mission in New York has opened most hopefully, thank God, as far as I can hear, in all the churches. Dr. Pigou is exciting much interest in the Church of the Heavenly Rest. Mr. Walpole Warren attracts very large congregations in Holy Trinity, in the upper part of the city, and very good work seems beginning there. I have not heard so much about the measure of success which has followed the work of the American missioners, but I met one rector to-day who spoke with much satisfaction of the work in his church, where Americans are conducting the mission. At St. George's, everything has been done in the way of preparation that could well be done. Mr. Rainsford and his assistants and workers have done their part splendidly. Lady visitors have called boldly at the biggest and grandest houses in Fifth Avenue, and invited the rich as well as the poor to attend the mission, and some of the wealthiest and best known men have stood at the stations of the elevated road, giving away notices. The result is, the church is already full, though the mission is only just begun, and great drops of the shower of blessing are already beginning to fall. I am preaching at Old Trinity, the mother church of New York, to business men, at 12.15 each noon. It is a large church, but it is packed with business men. They say that business is almost suspended at the great centres of trade during that hour. Praise God with us!"

THE SANDWICH ISLANDS.

There are from 18,000 to 20,000 Chinese on these islands, of these 900 are females. There have been Chinese in the islands for thirty or forty years, but the majority of those now here have come within the past five or ten years. There are two pronouncedly different tribes, or clans—the *Puntis* and *Hakkas*; the former coming from the neighbourhood of Canton and the district of Heung Shan, in which district the city of Macao is situated. The

Hakkas come from districts near Hong Kong and from regions in the eastern and north-eastern part of the province of Kwang-tung. They speak strongly different dialects, which greatly increases the difficulty of working among them. The Hakkas, however, in time come to understand more or less the dialect spoken by the Puntis. The Puntis regard themselves as superior to the Hakkas, and often treat the latter with contempt. Both clans are industrious, and have strongly intrenched themselves in the islands. Christian work has been prosecuted among them for fifteen or twenty years, though not regularly organized till four years ago. There are four or five hundred Christian Chinese on the islands—men, women, and children. Of these the majority are Hakkas, though there is a sprinkling of Puntis. Some are from the Basel, Barmen, American Presbyterian, and American Baptist Missions in China, and from the Presbyterian Mission in California; while those who are the most active and efficient members have been converted and baptized. There is a well-organized church in Honolulu; another at Kohala, island of Hawaii. At Hilo they have a mission-house, but not an organized church. On the island of Maui, the Hawaiians and Chinese are united in one church organization, both having contributed towards the cost of a church edifice. There is in Honolulu an excellent man, who has charge of the preaching in the Chinese church, and holds services at the prison and hospital, and is active in all good work in the city. At Kohala there is another Chinese preacher, who has been labouring for some years in that district. At Hilo an evangelist is doing good work, while in Maui there is another who labours among his countrymen there. Arrangements are making to send another preacher to the island of Kauai. In addition, there is in Honolulu a teacher for the boys' school, and another for the girls' school. These have charge of the Chinese department of the schools, while two American ladies, Miss Payson and Mrs. Kinney, have the English department. There are at present about sixty pupils, boys and girls, in the schools.

Evangelical Alliance.

ANNUAL WEEK OF UNITED AND UNIVERSAL PRAYER,

JANUARY 3—10, 1886.

THE West-end meetings, convened by the Council of the Alliance, will be held daily in STEINWAY HALL, LOWER SEYMOUR STREET, PORTMAN SQUARE, commencing at 11.30 each morning.

The following is the programme for the week:—

MONDAY, January 4.—*Praise and Thanksgiving:*—For the Spirit of Prayer vouchsafed to us; for all the bounties of Providence; for God's long-suffering goodness in that He has not taken away His Holy Spirit from us on account of our little faith and many provocations; for His faithful promises in Christ Jesus; for continuing and multiplying opportunities of proclaiming His gospel of grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the Word of the Lord, notwithstanding all the opposition of infidelity and abounding iniquity.—Psalm cxlvii., 2 Sam. vi. 12—19, Psalm cxvi., 1 Chron. xxix. 10—15, Isaiah lxi., Acts iv. 18—33, Isaiah liv. Chairman: Sir W. MCARTHUR, K.C.M.G. Address by the Ven. Archdeacon RICHARDSON, M.A.

TUESDAY, January 5.—*Humiliation and Confession:*—National sins; social sins; personal sins. Want of appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in confessing the Name of Christ before men, and especially among our own class and kindred. Want of zeal in missionary work, both at home and abroad. Want of brotherly kindness and charity.—Isaiah lviii., Psalm li., Rom. ii., 1 Cor. iii., Isaiah xlvii., Jer. iii. 12—23, 1 Thess. v. Chairman: Major-General GRAYDON. Address by the Rev. HENRY ALLON, D.D., Minister of Union Chapel, Islington.

WEDNESDAY, January 6.—*The Church and the Family:*—That the Church of Christ may be more united in the bonds of faith and love; that, holding fast the Head, it may grow with the increase of God; that it may be delivered from false apostles and wolves in sheep's clothing; that Christ may be all in all in its teaching; and that the grace and

power of the Holy Spirit may rest more and more on Christian families, on all engaged in the training and education of the young, on Sunday Schools, and on Christian Associations of young men and young women.—Ephes. iv. 1—24, John xv. 1—12, John xvii. 6—26, Col. iii. 1—17, Prov. xxiii. 13—26, Gal. v., Acts xx. 28—38, Epistle Jude, Prov. iv. Chairman: GEORGE WILLIAMS, Esq. Address by the Rev. COLMER B. SYMES, B.A., Minister of Kensington Chapel.

THURSDAY, January 7.—*Home and Foreign Missions:*—For the outpouring of the Holy Spirit upon the unsaved; for the revival and increase of a Missionary spirit in the hearts of all who believe; for Home Missions and Evangelistic efforts—that more labourers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for Native Christians among the Heathen—that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for Missionaries and Teachers—that great grace and wisdom may be given to them; for God's ancient people, Israel—that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.—Ezek. xxxvii., Acts x. 34—48, Rom. xi. 22—36, Joel ii. 21—32, Acts xxvi. 12—23, 1 Thess. i., Micah iv., Zech. iv. Chairman: Sir R. N. FOWLER, Bart., M.P. Address by the Rev. E. E. JENKINS, M.A., Secretary of the Wesleyan Missionary Society.

FRIDAY, January 8.—*Nations and Governments:*—For kings and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the abatement of national jealousies and prevention of unrighteous wars; for the entire abolition of the slave trade, the opium trade, and all forms of immoral traffic; for a favourable reception of Christian missionaries by heathen rulers and peoples; and for the coming of Christ in His Kingdom.—1 Tim. ii. 1—6, Psalm xi., 2 Tim. iii., 2 Thess. ii., Psalm lxxii., Rom. xiii. 1—8, Psalm xxix., Matt. xxiv. 29—51. Chairman: EDWARD BAILEY, Esq. Address by the Rev. R. TAYLOR, Minister of Upper Norwood Presbyterian Church.

SATURDAY, January 9.—*The Christian Life:*—For increase of Faith, Hope, and Charity; for such conformity to Christ and fulness of spirit as may fit us for being more used for our Saviour's glory; for more love to the Bible; for the better observance of the Lord's-day and of family worship; for the success of efforts to prevent or cure intemperance, to relieve the sick, and to rescue the perishing; for benevolent institutions and rescue work of all kinds; that intemperance may cease.—Eph. i. 15—23, Matt. vi., 1 Cor. xiii., Phil. ii. 1—16, and iv. 1—13, Rom. xii., James i. Chairman: DONALD MATHESON, Esq. Address by the Rev. CHARLES SPURGEON, Minister of South Street Chapel, Greenwich.

Collections will be made after each meeting. Special contributions are also invited towards defraying the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world.

The South London Branch of the Alliance have arranged for meetings daily during the week: Metropolitan Tabernacle, Monday, at seven; Wesleyan Chapel, Brixton Hill, Tuesday, at half-past seven; Conference Hall, Clapham Road, Wednesday, at half-past seven; Lecture Hall, Congregational Church, Camberwell Green, Thursday, at half-past seven; the School-room, St. Matthew's, Church Road, Brixton, Friday, at half-past seven; the School-room, Wesleyan Chapel, Lambeth Road, Saturday, at half-past seven. The addresses will be given by the Rev. J. A. SPURGEON, Rev. HUGH PRICE HUGHES, M.A., Rev. D. MCEWAN, D.D., Rev. CLEMENT CLEMANCE, D.D., Rev. N. A. GARLAND, M.A., and Rev. W. WATERS respectively.

Among the numerous series of meetings to be held in various parts of the Metropolis, the following may be specially mentioned: Exeter Hall (arranged by the Young Men's Christian Association), daily, Saturday excepted, at one o'clock; Conference Hall, Mildmay Park, daily, mornings at eleven, and evenings at seven; Centenary Hall, Bishopsgate Street (arranged by the Young Men's Christian Association), two meetings daily, at twelve and at one o'clock; St. Paul's, Onslow Square (Church Room), daily at five o'clock, but on Saturday, at half-past seven o'clock; Conference Hall, Eccleston Square, daily, Saturday excepted, at half-past eleven and eight o'clock.

All who arrange for the observance of the Week of Prayer are requested to communicate the results to the Secretaries of the Alliance, 7, Adam Street, Strand, London. It is specially desired to have a complete list of the places in foreign countries where meetings are held.

PROCEEDINGS OF COUNCIL.

A MEETING of the Council was held on Thursday, December 10; the Treasurer presiding.

A passage of Scripture was read by the Chairman, and prayer was offered by the Rev. H. E. Brooke.

NEW MEMBERS.

The following persons were admitted to membership:—

Rev. W. W. Sidey, Tottenham.
Rev. G. Turner, Tottenham.
Mrs. Page, Tottenham.
— Faraker, Esq., Tottenham.
Mr. Faraker, Tottenham.
Geo. Hy. Brent, Esq., Tottenham.
Alex. Galloway, Tottenham.
Mrs. Plaister, Tottenham.
Edw. Chapman, Esq., Edmonton.
Miss Strode, Plympton.
L. Mackinnon, Esq., Plympton.
Miss Luxmere, Plymouth.
Mrs. M. Blew-Jones, Bournemouth.
W. T. Lewis, Esq., Bournemouth.
Chas. Bingham, Esq., Bournemouth.
Lieut.-General Boyd, Bournemouth.
Mrs. Boyd, Bourcemouth.
Miss A. Heyman, Bournemouth.
Rev. C. L. Burrows, Bournemouth.
Colonel W. E. Farmer, Bournemouth.
Mrs. Erskine, Bournemouth.
Rev. J. W. Rodger, Bournemouth.
Thos. Smellie, Esq., Bournemouth.
Major Weaver, Bournemouth.
Mrs. Weaver, Bournemouth.
Colonel Cooper, Rochester.
Captain G. L. Sulivan, R.N., London.
Rev. J. W. Miller, Leicester.
Benj. Broadbent, Esq., Leicester.
Hy. Lankester, Esq., Leicester.
J. S. Sewell, Esq., Leicester.
A. Rust, Esq., Leicester.
Rev. J. W. Sims, Leicester.
Miss Sarah Gilbert, Leicester.
Miss Mary Hill, Leicester.
Miss J. H. Fitzgerald, Leicester.
Mr. Benjamin Billson, Leicester.
Mrs. W. H. Pegg, Leicester.
Mrs. Foulds, Leicester.
Miss Edith Summers, Leicester.
Mr. Chas. Kennett, Whitchurch.
Mr. Johnson.
Rev. T. C. Chapman, M.A., Lowestoft.
Rev. W. Roper, Lowestoft.
Mrs. Balfour, Lowestoft.
Miss Balfour, Lowestoft.
Mrs. Beresford Baker, Lowestoft.
Mrs. Oakes, Lowestoft.
Miss Blake, Norwich.
Rev. A. Roberts, Kimberley.
Rev. J. Allen, Derby.
C. E. Newton, Esq., J.P., Derby.
Mrs. Newton, Derby.
Miss Edith Newton, Derby.
Rev. J. Murgatroyd, Bedford.
Lieut.-Colonel C. Beverley Smith, Bedford.
Mrs. R. Barclay, Montrose.
Lewis Lewis, Esq., London.
Miss Stubbins, London.
F. J. Hartley, Esq., London.

DEPUTATION WORK.

General Field and Mr. Arnold reported on their recent deputation work.

AUDIT OF ACCOUNTS.

The Secretary laid on the table the cash statement for the year ending September 30 last (presented at last meeting), which had been audited by Colonel Elphinstone and Mr. R. Johnston. The Council desired that their best thanks be conveyed to those gentlemen for the valuable service they had again rendered in examining the accounts for the year.

THE WEEK OF PRAYER.

In regard to the approaching Week of Prayer, the Secretary laid on the table the completed programme for the meetings to be held at Steinway Hall daily during the week.

TURKISH PERSECUTIONS.

A communication was read from the Foreign Office, acknowledging the receipt of copy of a letter from Constantinople (forwarded from this office), stating that some of the Nusariyeh converts had been drafted into the Turkish army, which would deprive them of their liberty as Christians, and at the same time compel them to observe the rites of Islamism, in consequence of their being classed as Moslems. Lord Salisbury stated that he had sent on a copy of this communication to the British Ambassador at Constantinople, with a request that he would examine and report upon the case.

An important communication, dated Dec. 2, from the Turkish Branch of the Alliance, was then summitted. [A summary of this will be found in another column.]

The Constantinople Committee expressed the opinion that a large and comprehensive view should be taken of the whole matter, as there was danger that any action on the part of the European Governments might

simply lead to a redress of the specific cases of grievance and leave open the general question of religious liberty guaranteed by treaties with Turkey.

A letter was also read from the Secretary of the United States Branch of the Alliance, expressing their willingness to co-operate with the British and other Branches with regard to the cases of persecution in Turkey.

DANISH BRANCH.

A letter was read from Dr. Kalkar, President of the Danish Branch, giving a report of the annual meeting of that branch recently held at Copenhagen, and largely attended.

The Secretary also read a letter which he had received from the Chamberlain of the Crown-Princess of Denmark, who, in acknowledging the receipt of a copy of the Copenhagen Conference volume, stated that Her Royal Highness was still in hearty sympathy with Christian work, and would surely take great interest in the perusal of the book.

DEPUTATION WORK.

At the Council meeting, Mr. Arnold reported that on Nov. 9 he had attended a drawing-room meeting at Lowestoft, kindly convened by the Misses Bignold. There was a large attendance, but many of the ladies and gentlemen present were already members of the Alliance. The Rev. T. C. Chapman, M.A., Vicar of St. John's, presided, and very cordially commended the principles of the Evangelical Alliance. The Secretary then addressed the meeting, giving an account of the work of the Alliance since his last visit to Lowestoft. Much interest was evinced by those present, and several new members were added.

On Nov. 10, Mr. Arnold visited Derby for the purpose of attending a drawing-room meeting at Leylands, kindly convened by the Misses Newton. Local circumstances prevented many friends attending who would otherwise have been present. Several clergymen (including the Rev. W. Sandford, a member of the Council) and others took part in the proceedings. Dr. Ogle, in proposing a vote of thanks to the deputation, expressed the gratification which it had afforded him to hear the interesting details, given by Mr. Arnold in his address, of the practical work of the Alliance both at home and abroad. The names of several new members were subsequently enrolled.

At Edlaston Rectory, near Ashbourne, on the 11th of November, Mr. Arnold had the opportunity of addressing a number of members and friends of the Alliance who had been kindly gathered together by the Rev. W. and Mrs. Sandford.

On the 12th of November, a public meeting, in connexion with the Ashbourne Branch, was held in that town, under the presidency of James Farmer, Esq., who was supported by several clergymen and other friends. The attendance was not large, but much interest was manifested in the addresses delivered by the deputation and some of the ministers present.

Lieut.-General Field, C.B., reported his visit to Bournemouth for two days on November 10th. Colonel and Mrs. Maude very kindly gathered many friends together in their drawing-room to meet him, and the Rev. F. W. Thoyts presided. The address on the principles and extension of the Evangelical Alliance operations excited much interest, and recent cases of persecution of Turkish converts in whose behalf the society is now interfering, drew forth warm sympathy. An account also of the late International Conference at Copenhagen afforded great pleasure. Colonel Rowlandson also gave a brief address, expressing his unqualified approval of the work of the Evangelical Alliance, and strongly commending it to the support of all present. At the close of the meeting, many friends gave their names to be enrolled as members, and a handsome collection was made.

On the evening of November 11, a public meeting was held in St. Andrew's Presbyterian Church, most kindly lent for the occasion. The Rev. John W. Rodger presided, and there was a fair attendance. Much greater support, doubtless, would have been manifested if a mistake had not occurred in sending out notices of the meeting.

After a hymn, prayer, and the reading of Scripture, the Chairman opened the meeting with a short but valuable address (see next page*), earnestly espousing the cause of union and brotherly love as enforced by the E. A. He then introduced the deputation, and General Field spoke at length, dwelling upon the principles of the society, and giving many interesting details of work done in connexion with the Universal Week of Prayer, in the cause of religious liberty, and through the great International Conferences, etc.

On Nov. 20, General Field attended a public meeting convened at Leicester, at 8 P.M., in the Museum Buildings, with the object of strengthening the branch of the Evangelical Alliance in that town. Admiral Sir W. King-Hall, K.C.B., the President of the local Branch, occupied the chair, and opened the meeting with a stirring address, pointing out the duty and privilege of all the true followers of the Lord Jesus Christ being united together in fellowship and work for the glory of God. The attendance was good, considering that a great political meeting was being held at the same time, and earnest attention was paid to the address of Gen. Field, who gave a full account of the home and foreign work of the society. Brief addresses followed in support of the principles and work of the Alliance, by the Revs. J. W. Miller and J. W. Sims. A collection was made, and some friends came forward and gave their names for membership in the Alliance.

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* We are met to-night under the auspices of the Evangelical Alliance—an Alliance which has for its object the uniting together in the bonds of fellowship Christians of every denomination, and which has for its basis the simple faith as it is in Jesus, once delivered to the saints.

Thanks to this Evangelical Alliance, the theory is gradually losing ground—viz., that Christians cannot be united unless they belong to the one church or sect. In the verses I have read to you—Ephesians iv. 1-7—Paul has distinctly stated the different unities which constitute the essence of Christianity: "There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." Now, why is it not said that there is *one* form of worship, one church organization, one kind of liturgy, etc.? Because he knew that one form would tend to develop hypocrisy, whereas one spirit and one faith in a life-giving God and Saviour would tend to develop the kingdom of heaven. What is wanted, then, is *life*, uniting life, which alone can circulate through every muscle and vein of every sect in Christendom, making them all one in Christ Jesus.

Yesterday, I had the pleasure of listening to an address by General Field, in which he expounded the principles of the Evangelical Alliance, showing what was being done through conferences, through the publication of prize essays, through united prayer, and through the advocacy of religious liberty both at home and abroad. During that interesting and excellent address I could not help thinking that one of the most important results which had followed the work of the Alliance was the bringing together at certain seasons of the year, upon the same platform, in the same hall, in the same churches, Evangelical Christians of every name. Dear friends, this is a much greater result than at first sight appears. The world, lying in wickedness, needs some evidence of God's love. God's love is best seen in the love which His people bear towards each other. It was Christ's own prayer, "that they all may be one, even as thou, Father, art in me, and I in thee; that the world may believe that thou didst send me." I remember well, many years ago, the clock of a village church in Scotland striking the hour, and the bell beginning to ring in the people to a united service, on a Saturday evening. That village had few attractions for the tourist or pleasure-seeker, but it had come under the influence of a revival of religion, and the Spirit of God was moving the people. They had amongst them the principles of the Evangelical Alliance, and they were met together for the first time in order to give a practical manifestation of these principles. Established, Free Church, United Presbyterians, Congregational, Methodist, ministers and people, had come from numerous towns all around; they forgot for the time their forms of worship and ecclesiastical polities, and all their addresses and prayers dwelt on the oneness of the faith, and the necessity for brethren of God dwelling together in unity.

That happened in my student days, twenty years ago. But since then, and in Switzerland, I have been an eye-witness on more occasions than one of the blessed fruit which has resulted from the sowing of the seed of Evangelical Alliance principles. At Geneva there is a large building called the Salle de la Reformation, where a similar meeting had been convened for the purpose of asking God's blessing upon the Sunday services of the following day. There I heard the same kind of hymns sung, the same passages of Scripture read, the same explanations offered; and though they were in a different language, and by men belonging to different sections of the Church, yet the burden of the whole service seemed to focus itself round this one prayer: "O God, help us to preserve the unity of the Spirit in the bond of peace."

Now, brethren, I am sure you must all agree that this is a more heavenly picture than that which represents Christians engaged in party strife. In heaven there will be no question, I am sure, between a National and a Nonconformist Church. There, children will be gathered round one Father. In heaven I am not less convinced that there will be no trace of uniformity, because uniformity is monotony, and monotony is inconsistent with the variety which God has stamped upon every phase of life.

But when shall this picture be realized all over England? When shall clergymen, ministers, and people wish each other from the very heart God-speed in God's work? When shall the poor non-essential partitions which still divide us be gently broken down?

Only when Christ is better loved, and His principles are better understood; only when His Spirit is poured out upon us in greater abundance. It was this that fused a unity into Parthians, Medes, Elamites, and dwellers in Mesopotamia, on the day of Pentecost. Let this Spirit come now, and then beneath the influence of a mightier love we shall have a stronger unity.

DANISH BRANCH.

Our correspondent, the Rev. Dr. Kalkar, the beloved and revered President of the Danish Branch, writes as follows:—

Our annual meetings of the Danish Evangelical Alliance were held last week in the Bethesda Mission House. They were well attended. The large hall was crowded. At the first meeting, on the 25th, Pastor Krag addressed the assembly (Pastor Sorensen was prevented from doing so by a domestic misfortune). He pointed out clearly and decisively how the aim of the Alliance rested upon the Holy Scriptures, and how impossible it was for their adversaries to quote one simple sentence which was in opposition to its sacred objects. The words which united all true believers, and upon which stress was to be laid, were these: "One Lord, one faith, one baptism, one God, the Father of all mankind." These words were the foundation-stone of Christian unity.

Pastor Rordam, from Veilo, directed the attention of the assembly to the fact that the aim of the Alliance had its root in the heart-longings of our Lord Jesus Christ, and was the fervent desire of many Christians. If the principles of the Alliance, especially among us here in Denmark, have not yet gained much ground, the cause is chiefly to be found in the fact that emphasis has not been laid upon that in which all confessions are united, but upon the Apostles' Creed and the Sacraments.

The first meeting was public, but the second meeting, held on November 26, was only for members of the Evangelical Alliance, and this was attended by about two hundred persons. I opened it by reporting the Conferences of September, 1884, which had been so highly favoured, and by which God had shamed our want of faith and our many doubts. From all parts we had received thanks, and all who had been present had spoken about the blessings they had carried home from the great Conference of 1884. Dean Vahl spoke most warmly of the observance of the Universal Week of Prayer, illustrating his remarks by many interesting facts. This Week of Prayer, originated and carried out by the Alliance, has now gained an entrance into many hearts, and the ensuing January would find it celebrated in many places in our own country. The Rev. — Fich spoke very earnestly upon the unity of Christians, on the basis of their having the one baptism of the Spirit, and the same Father-house—Heaven.

THE SANCTIFICATION OF THE LORD'S-DAY.

(The substance of an Address by the Rev. A. CAMPBELL, *Montrose, delivered at the Glasgow Conference.)*

I AM asked to say a few words on the duty and privilege of united prayer for the entire sanctification of the Lord's-day. Let me then state in a few sentences some reasons why united and special prayer should be made on behalf of the entire sanctification of the Christian Sabbath, the day of holy rest under the New Testament dispensation.

1. The profanation of the Lord's-day is one of the most prevalent sins of our time, and it leads to other sins dishonouring to God and destructive to men's best welfare. If we look at home, what do we find? I do not hesitate to affirm that there is no section of Christendom which is more rapidly forsaking the keeping holy of the Lord's-day than are not a few districts of Scotland. Excursions on foot or by conveyances to the hills or vales, the increasing habit of being present at but one short service in the forenoon, though the hours of labour during the week have been shortened, and though in many places there is a weekly half-holiday for rest and recreation; the increasing numbers who forsake divine ordinances altogether on the Lord's-day; the readiness with which many people in perfect health employ conveyances to carry them to their respective places of worship—a habit which is becoming more prevalent in some parts of Scotland than in many of the towns of England; the indications that have recently been given that were places of amusement opened on the Lord's-day they would be crowded in not a few cities of our land,—these among others are sufficient causes of alarm, and sufficient reasons why more prayer than ever should ascend that the tide of Sabbath profanation so rapidly increasing may be arrested and removed. If we visit Continental Europe, we find that the attendance of the people at the places of worship does not exceed five per cent. of the population, while in not a few instances the numbers come much below that amount. If we pass over to any of the great colonies that form part of our vast empire, we find many encroachments made on the day of rest, which are gradually increasing till, in some instances, a state of matters is reached not much better than that of European cities. If we look at the United States we find, from the testimony of pastors and other Christians there, that the Sabbath is gradually slipping away from the possession of the people; we find open theatres and other places of amusement on the Lord's-day. We find the Sabbath newspapers containing all manner of secularizing and demoralizing literature, which is read by professing Christians to an alarming extent; we find excursion trains and other means of conveyance fearfully prevalent.

2. Another reason why special prayer should be

offered for the entire sanctification of the Lord's-day is, that many who may be regarded as true Christians are not sufficiently alive to the sin of Sabbath desecration. How is it, for example, that the Christians of Great Britain and Ireland can be so indifferent to the vast amount of Sabbath work done in our post-offices? Of all the Christians in the world we are the most guilty in this respect; we hold the Sabbath law more strongly, perhaps, than do other nations; we have the example of the British capital, with its four millions of inhabitants, not having any postal delivery, which is a standing rebuke to the rest of the nation; and yet we are, to a large extent, indifferent to the enormous amount of work done in the post-offices of the United Kingdom on the Lord's-day. I hesitate not to affirm that the slow progress which evangelical truth makes in the European continent is greatly owing to the fact that the people on the Lord's-day are either from home, at work, or in pursuit of pleasure; and I hesitate not to affirm that the right arm of the means of evangelization and conversion will be broken if a sense of the sacredness of the Lord's-day should pass away from a nation. You ask me, then, What is proposed to be done? In reply, let me call attention to the following: About seven years ago a society was formed for the sole purpose of promoting more prayer throughout Christendom for the entire sanctification of the Lord's-day. It was agreed that an annual invitation to united prayer for eight days should be drawn up, with a few leading topics, as subjects for supplication. It was not intended that the eight days of prayer should be a substitute for constant supplication, but, on the contrary, should be a stimulus to more prayer at other times for the same objects; and, specially, that the request for prayer on behalf of Sabbath observance made by the Evangelical Alliance at the beginning of each year, and the request for weekly prayer made by the Lord's-day Observance Society, should be rendered more emphatic by this general prayer union. The period proposed is the first or, occasionally, the second week of April, thus removing it three months from the beginning of the year, when the Alliance issues its appeal. The fact that in the organ of the Alliance—*Evangelical Christendom*—a periodical that should be read by every family of the Christian world—our appeal is published annually in full, and the fact that I have been invited to plead the cause here to-day shows that we have the cordial sympathy of the distinguished Association which has originated and carried out this conference. The same may be said with reference to almost all other religious societies whose co-operation we have sought. In fact, the enterprise has met with success much beyond anticipation.

MEMORANDUM ON RELIGIOUS LIBERTY IN TURKEY.

THE following summary of cases of religious intolerance in Turkey has been prepared by the Constantinople Branch of the Evangelical Alliance, and forwarded to the Council in London for the information of the British and Foreign Branches of the Alliance, by whom action is being taken in the matter:—

It has long been the boast of the Turkish Government that the principle of religious liberty is a fundamental principle of the Ottoman Empire. This principle has been illustrated by the preservation among the Christian Churches of Turkey of a full religious autonomy, and many other precious privileges. It has been consecrated by Imperial edicts, by solemn declarations, and by recognition in treaties with the Great Powers of Europe.

The Christians of Turkey have much reason for gratitude to their Sovereign for the respect shown to their religious rights and susceptibilities. Of late years, however, the acts of certain officials have seemed to show a less liberal spirit towards Christians than would be expected from officers of a Government whose boast it is to give every religious privilege to all the peoples of the empire.

The object of the present paper is to call attention to certain official acts and measures affecting Christians in Turkey which are at variance with the principle of religious liberty, and, therefore, with the Hatti Humayoun of 1856, and the declarations of the Imperial Government at the Congress of Berlin in 1878.

The examples cited here are taken from the experiences of the Evangelical or Protestant subjects of the empire, as more directly under the observation of this Alliance. They may be classed under three heads:—

(*a*) Denial to Moslems of the right to embrace Christianity.

(*b*) Punishment by persecution of converts from Islamism to Christianity.

(*c*) The needless hindrance of Christian subjects of his Imperial Majesty in the enjoyment of such ordinary rights as the right to educate their children, the right to worship God in public assembly in any building of their own, and also the right freely to construct houses of worship on their own property, etc., etc.

(A) The denial to Moslems of the right to embrace Christianity.

The only illustration of this wrong which will now be presented is the case of the Nusariyeh, a tribe inhabiting the region of Latakieh, in North Syria. There are some

two hundred thousand (200,000) of these people, who, although really pagans, are reckoned as Moslems in the official registers.

Many of the Nusariyeh have become Christians, and have been known as such for many years. During the recent census of the population, the enumerating officers came in contact with the Nusariyeh Christians. The fact of the existence of Christians among them was reported to the Governor of the province (Damascus), and he gave orders to register them according to their race, not permitting them the liberty to choose in matters of faith. In consequence of this order, several Nusariyeh long known as Christians have been registered as Moslems, in spite of their protests. Under the recent call for the army reserves, three of these Nusariyeh Christians were taken for military service. They do not object to serving in the army, but they are registered as Moslems. Hence they are prevented from worshipping according to their consciences, besides being liable to the penalties inflicted by the military law for non-observance of the Moslem religious rites.

It will be evident to all that these men are subjected to an unjustifiable denial of rights in having the authorities choose for them the faith by which they shall live.

(B) The punishment by persecution of Moslems who have embraced Christianity.

Cases have not been rare of the arrest and imprisonment of converts from Islamism to Christianity under charges which leave small room to doubt that such charges have been designed to cover the fact of religious persecution. The methods followed in Turkish tribunals render it very difficult to produce evidence of this fact, other than the promise made in some cases of release on condition of abandoning Christianity or the use of Christian books.

One case can be cited which is of the gravest importance as showing clear religious persecution. This case is that of Feizizade Mehmed Effendi, and his fifteen pupils, who, as belonging to the literary class, were not liable to military service, but who, on becoming Christians, were arrested and forced into the army as private soldiers. Since these men, if Moslems, could not be drawn by conscription, the fact becomes evident that they were so conscripted merely as a punishment for embracing Christianity. In fact, they were told, on protesting against the illegal procedure applied to them, that they had forfeited their right to exemption by becoming Christians.

These men arrived in Constantinople from Nev-Shehir, in Asia Minor, in November of 1884. They were immediately arrested and put into the army, as stated; and the leader of the party, Mehmed Effendi, after being separated from his wife and children, was taken to some place unknown, before any Christian had conversed with him. Communication was had with less prominent members of the party, but in July, 1885, they, too, were sent to some unknown place, after a most touching appeal to all interested in the rights of man to use means to deliver them from their unjust detention.

(C) Hindrance of Christian subjects of his Imperial Majesty in the enjoyment of their ordinary rights.

1. The Protestant community was recognized by Hatti-Sherif of his Majesty Sultan Abdul Medjid, in the year 1853. By that document the community was assimilated to the other Christian nationalities of the empire. It thus received the right of administering its own affairs without molestation, of choosing its civil head, or Vekil, etc., etc. During the last ten years the community has met with increasing difficulties in the transaction of its business at the Sublime Porte. The representations of its civil head have remained unanswered, questions of great importance have been allowed to remain unsett'ed, privileges formerly enjoyed have been disputed, and the affairs of the community have been suffered to fall into confusion. Nearly two years ago, the Vekil, or civil head, resigned. The application of the community for permission to elect a new Vekil, under the terms of the fundamental Hatti-Sherif, has received no notice. In short, the Protestants of Turkey are restricted in rights which naturally belong to them under the charter of religious liberty.

2. An essential part of the existence of the Protestant community is the enjoyment of freedom to educate its children. Within the last few years, restrictions have been put upon this right. In several places schools have been closed without reason; permits to open schools have been denied; and difficulties have been thrown in the way of erecting school-houses, or repairing those which exist. A recent law claims for the Turkish authorities the right to decide whether or not Christians shall be allowed to have schools at all; and Christians, even in the remotest parts of the empire, are required to send to the capital for a permit that must be sanctioned by his Highness the Grand Vizier himself before they can open the most elementary school

in the most insignificant village. On recalling to mind the pressure of general business in all the departments of the central Government, and the difficulty of communication with remote parts of the empire, all may see that the application of such a rule to peasants who wish to have their children taught to read is in itself, and from the nature of the case, equivalent to a prohibition of village schools. But, as if this was not enough, the humble petitions of Christians for permission to establish schools for their children have remained unnoticed for years, to the needless hurt of the community.

It is hoped that means may be taken to convince the Imperial Government that its claim to decide whether a Christian community may or may not have schools of its own, being contrary to the principle of religious freedom, is inadmissible under the treaties, and that, in putting obstructions in the way of the Protestants of Turkey who wish to educate their children, officials are guilty of a wrong that cannot be regarded without emotion.

3. The right of public worship has never been interfered with since 1885-6 until quite recently. Lately, in some of the provinces, Protestant places of worship have been closed by Government officials, who have claimed that permission must be obtained from his Imperial Majesty himself before the poor village congregations may meet on their own premises to worship God.

It is hoped that serious remonstrances may be addressed to the Sublime Porte on the subject of interference with the quiet worship of Protestant Christians in their own houses, or in such other places on their own premises as they were able to provide, it being understood that such interference is an innovation entirely at variance with established usage, and an unwarranted restriction of privileges implied in declarations of religious liberty.

4. Freedom to build churches, as is well known, has been promised more than once to the Christians of Turkey. The Protestants of Turkey are not in the enjoyment of this freedom. No place of worship can be built in Turkey without the special firman of his Imperial Majesty. In the case of distant and poor communities, this is nearly the same as a prohibition of the building of churches, as of schools, owing to the difficulty of communication and the pressure of business in all the departments of Government in Constantinople. Even in the capital itself Protestants have vainly sought during several years to obtain the necessary authority to build a church on property bought for the purpose. After years of patient waiting, they are stil denied the right to build the church which they need. The granting of the firman can injure no interest, public or private; while the refusal of it, or even the delay during years to grant it, from the standpoint of this Alliance, can only be called intolerance and a violation of chartered rights. Cases of similar hardship endured in matters of religion by Christians in various parts of the land, afford cause for real alarm, and serve as our sufficient excuse for an earnest petition to the Great Powers of Europe to use their good offices with the Imperial Government in the direction of obtaining for Protestant Christians, whether Protestant born or not, the right of conscience in matters of belief, the right of educating their children without needless hindrance, and the right to construct such buildings as are necessary, whether for churches or for schools, hospitals, or other community purposes; believing that this is contemplated by any treaty or assurance that promises religious liberty to the Turkish Christians.

Full details of the cases on which the above statements are based are enclosed with this paper.

In behalf of the Constantinople Branch of the Evangelical Alliance,

(Signed) ALEXANDER THOMSON.
GEO. W. WOOD.
JOHN SEAGER.
G. P. KAZAKOS.
H. O. DWIGHT.

Constantinople, Nov. 27, 1885.

EVANGELICAL HALL, CONSTANTINOPLE.

A COMMITTEE has been formed at Constantinople for the purpose of the erection of an Evangelical Hall, which could be used as a centre for Christian work among the million inhabitants of this cosmopolitan city. This Committee has issued a Circular Appeal, containing list of patrons in this country, headed by the Earl of Aberdeen. From the circular we extract the following sentences:—

Even without taking into account the bulk of the population who have not so much as heard of a Saviour for mankind, there are hundreds of thousands who never hear the Gospel preached in its purity, and whose worship is Mariolatry, adoration of saints,

and the formal observance of the traditions of men. Fields extending from this centre, further than the eye can reach, are ripe for the harvest, but little success can be expected as long as those who profess Christianity have only the form of godliness without the power thereof.

It is with the view of elevating the standard of Christianity, by pure teaching and the diffusion of the Word of God, and of giving back to the benighted East the flame of Truth so generously supplied by her to the West centuries ago, that Christian friends have now decided to build an Evangelical Hall on this highway of Eastern and Western civilization. They are contributing to the best of their ability, but their resources being small, they appeal to all those who have their Master's glory at heart to aid them with contributions.

The following, among others, are reasons for erecting the hall:—1. Constantinople is the capital of the Ottoman Empire. 2. It is of vast dimensions. 3. It is the seat of government. 4. Its inhabitants represent the various nationalities on whom the Holy Ghost was outpoured at Pentecost, and who anciently were comprised under the great Byzantine Empire. 5. It is the heart of the Moslem faith, whose pulsations are felt in the Continents of Europe, Asia, and Africa, and reach the distant Soudan, and our dominions in India. 6. It rules over Palestine, and affects the destinies of the Jews. 7. It is now in a condition of crisis. 8. The tide of opportunities is more favourable now than it ever has been for evangelistic work. 9. The races once enlightened by Chrysostom, Gregory, and Athanasius require again the living Word, and many are anxious to raise their fallen candlestick. 10. The Christian workers are ready to help, and it is consequently of the utmost importance that they be provided with a rallying centre, where evangelistic work could be carried on, and their zeal stimulated. The hall will be erected in the most central part of Pera; and, including the purchase of the site, will cost £7,000. The property will be vested in trustees, and placed under control of the Committee, who will also appoint a manager, and provide for the religious services and evangelistic work. The hall will consist of a lower floor, with attractive refreshment and reading rooms, in which religious books, tracts, texts, and papers in all languages spoken in this city will be placed within easy reach of the public; of a second floor, with a large hall for religious services, addresses, meetings, etc., and sections for Bible classes, Christian conferences, Young Men's and Young Women's and Ladies' Associations, Flower Missions, etc.; and of an upper floor, in which accommodation may be provided as sanctioned by the Committee. In short, the building will be employed for all such purposes as the Committee may consider compatible with the spiritual, intellectual, and moral well-being of the community, and in accordance with its constitution. The building, once opened, is expected to be self-supporting.

Contributions may be sent to the following bankers: The Royal Bank of Scotland; Messrs. Barclay, Bevan, Tritton and Co., 54, Lombard Street, London; Messrs. Smith, Ellison and Co., Lincoln; or to the Evangelical Alliance, 7, Adam Street, Strand, London; and will be acknowledged by the Honorary Secretary, Mr. C. J. Tarring, H.B.M. Consulate, Constantinople.

All sums will remain with the bankers till the necessary funds for purchasing the site are obtained, and the building will not be commenced before the sum required for its erection is collected.

CONTRIBUTIONS RECEIVED FROM NOVEMBER 23 TO DECEMBER 19, 1885.

	£	s.	d.
F. Jacomb Hood, Esq.	0	5	0
Weston-super-Mare, Public Meeting, Balance of Collection, per Surgeon-General Theobalds	1	17	8
Subscriptions, per ditto	0	15	0
Mrs. Fern	0	2	6
Miss Ord	0	5	0
Mrs. Norcock	0	5	0
Rev. A. S. Sutton	0	10	6
The Misses Hayes	0	5	0
Rev. W. Owen	0	5	0
Rev. Dr. Moulton	1	1	0
Rev. A. Carter	0	5	0
Miss A. E. Gray	0	5	0
Miss F. Knox	1	10	0
Mrs. and the Misses Romley Wright	0	7	8
Montrose Subscriptions, per Rev. A. Campbell	0	7	6
Rev. A. R. Cameron	0	5	0
Rev. W. H. McKenny	0	3	0
Langholm Subscriptions, per Colonel Malcolm	0	10	6
Rev. W. H. Finney	0	2	6
Captain Helby	0	10	0
C. Moorhouse, Esq.	0	5	0
Rev. A. McKenzie	0	10	6
Mrs. Swinton	0	5	0
Hamilton (Canada) Branch, per Rev. D. H. Fletcher	15	0	0
Rochester Subscriptions, per Miss Laing	3	13	6
Plymouth, Balance of Collection, per M. C. King	0	8	0
Miss Harper	0	5	0
Miss Alice Ruston (2nd don.)	0	2	0
H. Bell, Esq.	0	5	0
Miss Macworth	0	2	6
Mrs. H. Malan	1	1	0
Tunbridge Wells Subscriptions, per Rev. Geo. Jones	3	13	6
Genl. and Mrs. Stileman	0	5	0
"A. G.," per ditto	0	10	6
Miss Edmonds	0	5	0
Miss M. Edmonds	0	5	0
"A Brother and Sister"	1	1	0
F. J. Hartley, Esq.	1	1	0
Mrs. Watney	1	0	0
Miss R. M. Macnutt	0	2	6
Major-General Holland	0	10	6
South London Branch, per E. Bailey, Esq.	20	19	3
G. McArthur Scales, Esq.	0	2	6
Miss Dudley	0	2	6
Mrs. Young	1	1	0
Mrs. Barclay	0	2	6
Rev. Robert Duncan	0	2	6
Dr. Lawrence	0	2	6
Alexander Sinclair, Esq.	1	1	0
Rev. H. Smith	0	2	6
Mrs. Jas. McCall	0	5	0
Mrs. Hanson	1	1	0
Mrs. Hanson, in Memory of S. Hanson, Esq.	1	1	0
Rev. G. Vance	0	10	0
Rev. A. W. Johnson	0	2	6
Oldham Subscriptions, per Mr. Ure	8	10	0
Mrs. Maclean	0	3	0
PER COLLECTOR.			
Mrs. Geo. Williams	1	1	6

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